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THE

AMERICAN ECLECTIC.

SEPTEMBER, 1841.

VOL. II., NO. V.

ARTICLE I.

REVIEW OF HALLAM'S INTRODUCTION TO THE LITERATURE OF EUROPE.

From the British and Foreign Review.

[*Concluded from No. IV. p. 24.*]

ONE of the most interesting departments of the literary history of Europe, within the limits of Mr. Hallam's volumes, is the rise and development of modern prose literature. The temper and genius of a people are generally seen in its poetry, or in the direction it gives to the plastic arts; but it is in the various forms of its prose composition that we must seek for the strength and tenacity of the national character, for the earnestness of its moral feelings, for the depth, the subtilty or the pliancy of its intellectual powers, and for its influence upon the general progress of science and opinion. The opposite effects of the Reformation upon the Teutonic and the Latin mind of Europe,—for so we may perhaps be allowed to distinguish the general idiosyncrasy of those races in which Latin was the dominant element of the language,—are exhibited more pervasively in prose literature than in any other species of intellectual operation. An indifferent prose writer may be an excellent or a dangerous casuist, may kindle or may scatter in innumerable hearts the flames of controversy or the germs of ennobling or neglected truths, or lay open new fields of knowledge or speculation. The assiduous cultivation of pure Latinity injured, if it did not destroy, the vernacular prose-dialect of Italy. In England, on the other hand, it braced and educated the art of composition. The Ionic copiousness and sweetness of Boccaccio, the masculine and Doric nerve of the language of Machiavelli are almost the alpha and omega of classical eloquence among Italian writers. Even Sarpi, although his faults are disguised by the fullness of his thought and the fertility of his

illustration, cannot be ranked among good authors, since his periods so often betray a want of rhythm, precision and progress. It is scarcely necessary to add, that in Guicciardini we are perpetually wishing to punctuate, in Bembo to vary, and in Bentivoglio to harden the diction. But in our own language a variety of fortunate accidents combined to produce at successive periods a vernacular style, that, incorporating sometimes the stateliness of the Roman, sometimes the force and freedom of the Teutonic dialects, divested each of its merely local and peculiar attributes, and transferred to itself the various cadences and the plenteous vocabulary of both.

Erroneous fashions have been, indeed, frequent among our native writers, but seldom of long duration. The bold and unattractive, or the quaint and homely style, observable in the works of the early Reformers, was corrected in the massive grandeur of Hooker's composition; and his manner, which was liable to assume "a barbaric pomp," was prevented from becoming a standard of composition by the necessity of defending the church against the Catholics and the Puritans, in the assembly of the people as well as at the tribunal of the learned. The dialectics of the Puritans were seldom "married to" eloquence; the writings of the mystics were deficient in perspicuity; but the works of Taylor, the Cicero and the Chrysostom of the English church, united the opposite powers of the understanding and the fancy. A great theological writer has a better chance of being remembered under every change of manners and taste than the philosopher or the historian, since, however theoretical a system of divinity may be, it must recognize as its groundwork a few elementary principles of Scripture; but the moralist and the historian are liable to be superseded by more plausible and popular speculations, and by the natural progress of knowledge and criticism. From this cause it has arisen, that we are comparatively unfamiliar with our earlier national writers of history. The language and method of Sir Thomas More, in his "Lyfe and Deathe" of Richard the Third, are beyond his age. Mr. Hallam assents to Johnson's character of Knolles, the historian of the Turks, who has certainly a sort of Rembrandt-depth of coloring in his descriptions, and, we quite agree, has more vigor than Robertson, when they tread upon common ground. Raleigh's "History of the World," in style alone, is an extraordinary instance of genius; it is unequal, but some chapters are of the finest order of composite architecture in the language. This is not the place to notice its philological value; but we may remark, that the diligent study of Aristotle's politics had given the author a far deeper insight into ethnic history than, with much better materials, such writers as Mitford ever attained. Mr. Hallam remarks upon the purity and ease of Daniel's language. Although his merits are chiefly negative,—the avoidance of the pedantry and antithesis of his contemporaries,—he had formed a style, unusual in that age, which gained him deservedly the appellation of the "*well-languaged*" Daniel. "It would require," says Mr. Hallam, "a good deal of critical observation to distinguish his prose even from writings of the reign of Queen Anne; and where it differs from them, (I speak only of the second class of works, which have not much individuality

of manner,) it is by a more select idiom, and by an absence of the Gallicism or vulgarity which are often found in that age."

The style of Bacon and Milton partakes too much of the idiosyncrasy of those great minds properly to belong to any age. That of Milton, like the structure and eloquence of his poetry, is eminently composite in manner, and grand in its dimensions. It resembles sometimes the most solemn, sometimes the most stirring music, and he often passes at once from the most voluptuous cadences to the most harsh and irregular discords. In his "*Areopagitica*" we seem listening to an English Demosthenes, in an appeal, not to the passions of a mixed audience, but to the judgment of a chosen tribunal, or at least, to the feelings of a great people in its better mood. Yet so uncertain, in an artistic view, is the diction of even the most illustrious of our prose-writers at this period, that in his polemical works Milton frequently sinks in an instant from such high thoughts as had not been uttered before to ribaldrous vulgarity, to harsh inversions violating every rule of national or universal language; to wit, without ease or mirthfulness; to pedantic phraseology, and to personalities that no provocation can excuse. The language of Bacon is the befitting garb of a colossal intellect, sometimes marred of its fair proportions by impatience at the insufficiency of words for the dimensions of his thoughts; occasionally, as in his "*History of Henry VII.*" by the ambition of writing eloquently, and sometimes by the moral unsteadiness of his character. "He is elaborate," says Mr. Hallam, "sententious, often witty, often metaphorical; nothing could be spared; his analogies are generally striking and novel; his style is clear, precise, forcible; yet there is some degree of stiffness about it, and, in mere language, he is inferior to Raleigh."

At a somewhat later period our language was overwhelmed with Latin forms and words, in a less absurd and injurious degree, however, than the German of the seventeenth and part of the eighteenth century; since, although our national forces were perhaps outnumbered by our allied, we did not trust entirely to mercenaries, nor admit them into the stronger forts and metropolis of our speech,—a precaution that, when the fashion had passed away, enabled our writers, the Burkes, the Southneys and the Landors of recent times, to restore the proper and natural balance between the Saxon and the Latin elements of our tongue. The works of Sir Thomas Browne, more particularly his "*Urne-Burial*," at once the most grandiloquent and the most chastised of his productions, are perhaps the best example of the virtues, the "*Resolves of Feltham*" of the abuse, of this exotic fashion. The prose of Ben Jonson, apart from the dialogue of some of his best comedies, can scarcely be taken into the present account, since it consists principally of detached paragraphs and aphorisms, in the structure of which excellence is comparatively easy. Yet, if in any continuous work he had displayed in proportion the same vigor, roundness and perspicuity which distinguish his "*Sylvæ*," we know not of any native writer who could have been more appropriately placed between Machiavelli and Lessing. As at the close of our former great age of poetry, English eloquence poured forth all its accumulated and indigenous wealth in the "*Paradise Lost*," so the language opened all its less

recondite stores to furnish with appropriate forms, the profound experiences of Clarendon and the masculine reason of Barrow. To this solid thinker and unrivalled master of the English language, Mr. Hallam, who has evidently deeply considered, as he often fulfils, all the conditions of a good style, we think has hardly shown sufficient reverence in the volume before us. Without, in this place, dwelling upon his qualities as a divine, or an ethical writer, the universal activity of his intellect, his clearness, his force, or his supremacy in argument, or the perfect balance between his reasonings and his illustrations, Barrow is at once the Basil and the Augustine of the modern pulpit. His appeals to the learned portions of his audience are intelligible to the less instructed; his addresses to the humbler and less capable hearers are replete with profound and universal truths. His eloquence is in turn appropriate to a council of the church, a philosophical dialogue, or an assembly of the people; it is severe in its economy, and affluent in its resources. The sumptuary laws which later times have imposed on rhetoric, in speaking and in composition, would retrench some of the periods, and relegate some of the merely colloquial phrases in Barrow; but they would, perhaps, take something away from his universality and animation.

In the rapid and necessarily imperfect sketch we have made of the rise, and, up to a certain point, the progress of English prose eloquence, we have passed over an order of writers, who, though for the most part they labored for their own day, have some of them achieved a permanent station in literature, and, as a class, have conferred important benefits on the language. The language of the court and the learned does not always express the wants or the feelings of the people; and a separation between the dialects of these different orders, if of long continuance, is little less injurious to literature than formal and distant barriers of rank to political society. The Romans purchased their Augustan age by the sacrifice of all that was most beautiful and impressive in their native poetry; and the reign of Louis XIV. has, until lately, depressed and encumbered the imaginative feelings of the French. We have in many periods of our literature approached nearly to a similar crisis, but it has been eluded by the fortunate proportion our vernacular writers have always borne to the more courtly and erudite. An under-current of original and healthy eloquence has constantly moved along with the more ambitious stream of polite literature, from the days of Latimer to those of Cobbett; nor is our language more indebted to Taylor and Hooker, to Browne and Hall, for enriching it, than to Johnson (the Whig), to Asgill and Defoe, for preserving its simplicity and freedom. While, however, we admit the services of such writers, we would not, any more than Mr. Hallam, advance them into the high places of literature. Next to the acquisition of a correct taste, the preservation of a catholic one is the condition of all good criticism; and it is an equal error in judgment unduly to exalt the lowly, and fastidiously to recognize none but the conventionally classic names of literature.

About twenty years since, and certainly within the memory of most of our readers, there prevailed for a short time two coincident fashions in

literary taste, analogous to the archaistic spirit that appeared in the age of Adrian, but, from the superiority of the proposed models, less absurd and unnatural. The one consisted in decrying and condemning French literature, the other in an attempt to resuscitate the English of the seventeenth century. The satires of Nash and Hall, the fugitive pieces of Green and Peele, the works of Skelton and Gascoyne were read, at least were praised, with avidity; and even the more judicious represented the language of the Elizabethan era as perfectly symmetrical and worthy of imitation. That Mr. Hallam did not share in the *craze*, from which his early acquaintance with foreign literature, if not his individual taste, preserved him, appears from the following passage:

It must be owned, however, by every one not absolutely blinded by a love of scarce books, that the prose literature of the Queen's reign, taken generally, is but very mean. The pedantic Euphuism of Lilly overspread the productions which aspire to the praise of politeness; while the common style of most pieces of circumstance, like those of Martin Mar-prelate and his answerers (for there is little to choose in this respect between parties), or of such efforts at wit and satire as came from Green, Nash and other worthies of our early stage, is low, and, with few exceptions, very stupid ribaldry. Many of these have a certain utility in the illustration of Shakspeare and of ancient manners, which is neither to be overlooked in our contempt for such trash nor to be mistaken for intrinsic merit. If it is alleged that I have not read enough of the Elizabethan literature to censure it, I must reply, that, admitting my slender acquaintance with the numberless little books that some years since used to be sold at vast prices, I may still draw an inference from the inability of their admirers, or at least purchasers, to produce any tolerable specimens. Let the labors of Sir Egerton Brydges, the British Bibliographer, the "*Censura Literaria*," the "*Restituta*," collections so copious and formed with so much industry, speak for the prose of the Queen's reign. I would again repeat, that good sense in plain language was not always wanting upon serious subjects; it is to polite writing alone that we now refer. Spenser's "*Dialogue upon the State of Ireland*," the "*Brief Conceit of English Policy*," and several other tracts are written as such treatises should be written, but they are not to be counted in the list of eloquent or elegant compositions.

The gradual improvement of English eloquence dates from the reign of Charles, when the politest and most popular writers in the French language were studied and emulated. And the same influence, however injurious to poetry, has been at various times the means of condensing and enlivening our prose literature.

Via prima salutis,
Qua minime reris, Graiâ pandetur ab urbe.

The genius of France has generally been the middle point between the Latin and the Teutonic mind of Europe. The lively and susceptible temper of the people is perhaps adverse to the more lofty and earnest kinds of poetry; the language, notwithstanding the metrical triumphs of Racine and Lamartine, is certainly ill-suited to the modulations of verse. But in the prose of Bossuet and Fenelon, of Pascal and Rousseau, these difficulties vanish; and from Montaigne downward the literature of France can boast a succession of eminent writers in nearly every department of prose composition. We are justly proud of the essays of

Cowley, and the prefaces of Dryden ; but allowing for the different sympathies and genius of the two nations, we are hardly warranted in asserting their superiority to Montaigne, Balzac and Voiture. Mr. Hallam, indeed, is of the contrary opinion ; and our remarks apply entirely to prose eloquence as an art. In metaphysical subjects they are inferior to our own writers, even if we overstep our present limits, and anticipate the name of Cousin. Their vocabulary is less affluent, and though clear and methodical, they seldom reason with a convincing earnestness ; but in theological or political controversies, in which questions of immediate interest rather than universal principles are discussed, the point, the closeness and perspicuity of the reasoning are only exceeded by the grace, the animation and the propriety of the style. In historical composition, the Spanish and English are occasionally more picturesque, the Italians more subtle ; but in the mechanical arts of arrangement and grouping, and in lucid and sustained ease, the French are models of narrative. Mr. Hallam justly regards the essays of Montaigne as in several respects an epoch in literature. "They were the first *provocatio ad populum*, the first appeal from the porch and the academy to the haunts of busy and of idle men, the first book that taught the unlearned reader to observe and reflect for himself on questions of moral philosophy." No author since Lucian has so completely exhibited the character of his own times, without, however, like Lucian, aspiring to be their censor or satirist. Montaigne was learned without being technically so ; he, therefore, never deters the un-instructed reader by the parade of distinctions or quotations. He had speculated much upon questions that concern all men, and at times present themselves to all but the unthinking, without calling in to his aid either the terminology of the schools or inventing one for his own thoughts. He starts neither theory nor solution of doubts. His own experiences, or, if that term is objectionable, as indicating more earnestness than Montaigne displays, his own prejudices, are a part of our common nature, which he subjects to examination, and calmly leaves the result to the skill or the temper of his readers. His pyrrhonism, unlike a skeptical philosophy in general, leaves behind it no sense of vacancy or desolation. He is content to *talk* with his readers, where others instruct or dictate ; nor do we suspect how suggestive the conversation has been, or that we have discoursed with one wiser than ourselves, until we have leisure to review the notions or the insights we have gained, and compare them with the usual promptings and operations of our own minds.

"Montaigne," says Mr. Hallam, "is the earliest classical writer in the French language, the first whom a gentleman is ashamed not to have read. So long as an unaffected style and an appearance of the utmost simplicity and good-nature shall charm, so long as the lovers of desultory and cheerful conversation shall be more numerous than those who prefer a lecture or a sermon, so long as reading is sought by the many as an amusement in idleness, or a resource in pain, so long will Montaigne be among the favorite authors of mankind."

The following remarks upon the intellectual habits, and the mode of

composition of this kindly and entertaining author, are excellently conceived and expressed :

It is a striking proof of the felicity and brightness of Montaigne's genius, that we cannot help believing him to have struck out all his thoughts by a spontaneous effort of his mind, and to have fallen afterwards upon his quotations and examples by happy accident. I have little doubt but that the process was different; and that, either by dint of memory, though he absolutely disclaims the possessing a good one, or by the usual method of common-placing, he had made his reading instrumental to excite his own ingenious and fearless understanding. His extent of learning was by no means great for that age, but the whole of it was brought to bear upon his object; and it is a proof of Montaigne's independence of mind, that while a vast mass of erudition was the only regular passport to fame, he read no authors but such as were most fitted to his own habits of thinking. Hence he displays a unity, a self-existence, which we seldom find so complete in other writers. His quotations, though they make perhaps more than one half of his essays, seem parts of himself, and are like limbs of his own mind, which could not be separated without laceration. But over all is spread a charm of a fascinating simplicity, and an apparent abandonment of the whole man to the easy inspiration of genius, combined with a good-nature, though rather too epicurean and destitute of moral energy, which, for that very reason, made him a favorite with men of similar dispositions, for whom courts, and camps, and country mansions were the proper soil.

Montaigne is superior to any of the ancients in liveliness, and that careless and rapid style, where one thought springs naturally, but not consecutively from another, by analogical rather than deductive connection; so that, while the reader seems to be following a train of arguments, he is imperceptibly hurried to a distance by some contingent association. This may be observed in half his essays, the titles of which often give us little insight into their general scope. He sometimes makes a show of coming back from his excursions, but he has generally exhausted himself before he does so. This is what men love to practice (not advantageously for their severer studies) in their own thoughts; they love to follow the casual associations that lead them through pleasant labyrinths, as one riding along the high-road is glad to deviate a little into the woods, though it may sometimes happen that he will lose his way and find himself far remote from his inn. And such is the conversational style of lively and eloquent old men. We converse with Montaigne, or rather hear him talk; it is almost impossible to read his essays without thinking that he speaks to us; we see his cheerful brow, his sparkling eye, his negligent but gentlemanly demeanor; we picture him in his arm-chair, with his few books round the room, and Plutarch on the table.

Our limits, and the diversified nature of Mr. Hallam's work render it difficult, if not impossible, to present our readers with such a selection of its contents as will be in any degree just to the author or satisfactory to ourselves. We must now skip over a long interval of time, and pass at once to the opposite extreme of French prose-literature, whether we regard the date of the productions, the genius of the writers, or the structure of the language. The simple, lively, and somewhat negligent style of James Amyot and Montaigne, and of French writers generally in the sixteenth century, was perhaps destitute of those higher qualities of language which the study of the ancients had taught men to admire. It was nearly confined to lighter literature, or inappropriately introduced in public harangues, in pleadings and in sermons, to relieve the tiresome pedantry of their graver sections. Du Vair was the first who endeav-

ored to bring in a more elaborate and elevated diction. But the era of composition, of which Pascal and Bossuet are the greatest ornaments, is dated from 1625, when the letters of Balzac were published. Balzac, according to his editor in 1665, found the French language full of provincial idioms and incorrect phrases, and he was the first to regulate the cadence of his periods, and to show the capacity of his native tongue for rhythmical collocation. The predisposing cause, however, of the artistic structure which controversial and pulpit eloquence assumed in France, was the numerous and excellent translations from the classical writers, especially the historians and orators of Rome. In the preceding century, Amyot had reproduced rather than translated Plutarch; and his version not only made this historian and moralist the most popular of the ancients for a long time in France, but its effects in enriching and giving a standard to the language resembled those of our own translation of the Bible. The translation of Florus by Coeffeteau, at a later period, was reckoned a master-piece of French style; and the antithetical periods of this historian, and of Velleius Paterculus, who is no mean artist in rhetorical collocation, may be regarded as the type upon which the orators and the preachers of the seventeenth century moulded their ornate and ambitious eloquence. A similar contrast of manner to that which we have noticed in our own language, between those who wrote for the people and those who composed for the learned, prevailed also in France, but with this difference; that in the latter country, except in the pamphlets that swarmed in times of political tumult, the people were not thought of in trials of eloquence, but on the one hand the court, on the other the coteries were the arbiters of the contest between the pulpit and light literature. Voiture, La Bruyère and Rochefoucault preserved the idiom, Bossuet, Pascal and Bourdaloue, and at a later period Massillon, consulted the dignity of the language. The life of France was concentrated in Paris; and an idle aristocracy, to whom a country life was insupportable, and religion and politics were forbidden, or at least dangerous occupations, exhausted their leisure in public exhibitions of every kind. The stage, the pulpit and the literary circles were the arena of ambitious minds, and the points of excitement and attraction to all who were eager for amusement and removed by their station from the necessity of useful employment. The popular actor and the popular preacher divided the year between them. In Advent and in Lent the performance was indeed more solemn, but scarcely less exciting to those who listened to the arguments of Bourdaloue and the rhetoric of Bossuet, than the representation of the "Phèdre" or the "Tartuffe" in the profaner intervals. The sermon and the preacher were commanded at such seasons by royal authority, as the comedy and Molière were bespoken on particular nights. In the coteries, the actors and the scene were changed, indeed, but the exhibition was equally dramatic and stimulating; and Paris might have adopted in the most brilliant period of its literature, "*Mundus agit histrio*," as the motto of the city arms.

The circumstances under which eloquence was perfected at Athens are well known. Every free citizen lived in public, and intimately partici-

pated in every occasion of business and pleasure. The conditions of French rhetoric were less genial and ennobling, yet excellently adapted to the genius of the people, and to their capacity, at that period, for intellectual cultivation. To compare their pulpit-eloquence with our theology, is to substitute contrast for distinction, or to impose upon a judicial assembly the laws which are proper in a theatre or a church. Mr. Hallam has described, with his usual acuteness, the leading characteristics of French religious oratory. The style was to be the perfection of French eloquence, the reasoning persuasive rather than dogmatic, the arrangement more methodical and distributive than at present, but without the excess we find in our old preachers. He then proceeds to trace the several manners of Bourdaloue, Bossuet and Fléchier, and contrasts them with the general style of the English pulpit. We have only room for his account of the celebrated "Oraisons Funébres" of Bossuet.

Few works of genius, perhaps, in the French language, are better known, or have been more prodigally extolled. In that style of eloquence which the ancients called demonstrative (*ἐπιδεικτικός*), the style of panegyric or commemoration, they are, doubtless, superior to those justly celebrated productions of Thucydides and Plato, that have descended to us from Greece; nor has Bossuet been equalled by any later writer. Those on the Queen of England, on her daughter, the Duchess of Orleans, and on the Prince of Condé, outshine the rest; and if a difference is to be made among these, we might, perhaps, after some hesitation, confer the palm on the first. The range of topics is so various, the thoughts so just, the images so noble and poetical; the whole is in such perfect keeping, the tone of awful contemplation is so uniform, that if it has not any passages of such extraordinary beauty as occur in the other two, its general effect on the mind is more irresistible.

In this style, much more of ornament, more of what speaks in the spirit, and even the very phrase, of poetry, to the imagination and the heart, is permitted, by a rigorous criticism, than in forensic or in deliberative eloquence. The beauties that rise before the author's vision are not renounced; the brilliant colors of his fancy are not subdued; the periods assume a more rhythmical cadence, and emulate, like metre itself, the voluptuous harmony of musical intervals; the whole composition is more evidently formed to delight; but it will delight to little purpose, or even cease, in any strong sense of the word, to do so at all, unless it is ennobled by moral wisdom. In this Bossuet was pre-eminent; his thoughts are never subtle or far-fetched; they have a sort of breadth, a generality of application, which is peculiarly required in those who address a mixed assembly, and which many that aim at what is profound and original are apt to miss. It may be confessed, that these funeral discourses are not exempt from some defects, frequently inherent in panegyrical eloquence; they are sometimes too rhetorical, and do not appear to show so little effort as some have fancied; the amplifications are sometimes too unmeasured, the language sometimes borders too nearly on that of the stage; above all, there is a tone of adulation, not quite pleasing to a calm posterity.

The opposite effects of the Reformation upon the Teutonic nations of Europe present one of the most remarkable contrasts in literary or political history. Germany, after the decline of the Suabian dynasty, affords no great names, if we exclude science and theology, to the historian of literature, until late in the eighteenth century. Her central position between the principal dissidents in religion, the variation in her creeds, when a creed was a political as well as a theological symbol, and at a time

when men maintained their orthodoxy with the sword, as eagerly as they now do in Protestant Associations and at county meetings, subjected her fairest provinces, first to the peasants' war, and then to the armies of Wallenstein and Gustavus, to the "black bands" of Spain, and to the little less terrible militia of Sweden; thirty years of desolation and anarchy were naturally succeeded by a long period of exhaustion. A central government, by attracting to the capital the most wealthy and intelligent of the provincials, cherishes, even if it does not too rapidly mature, a national literature. But a number of ducal or episcopal cities, even where they afford a general protection to learned men, is by no means equally favorable to the nurture of genius. Literature either dwindles into an accomplishment, or becomes the aliment of personal cabals, when, as so frequently happens in limited courts, it is taken into partnership with majesty. The want of a sufficiently remote, yet capacious centre, was not compensated, as in Italy, by the predominance of one dialect for literature, which successive generations would improve, or at least preserve. The general use of Latin by the learned, threatened at one time to cast over the High-German, in despite of Luther's labors and creative energy in establishing its forms, as complete an oblivion in European literature as has really befallen the Low-Dutch. Looking back from the nineteenth century, we may apply to the German *mind* the expressive metaphor by which Fuller describes the nature of German *enthusiasm*, at the epoch of the Crusades: "Though Germanie was backward at the first, yet, afterwards, it proved the main Atlas of the Warre; that nation, like a heavie belle, was long a raising, but, being got up, made a loud sound." During the whole period, however, over which Mr. Hallam's volumes extend, he would have been a hardy prophet who had foretold, from the dawnings of Opitz and Bodmer, the appearance of the most imaginative and philosophical literature of modern times.

But in England circumstances were singularly favorable to the growth of a masculine and diversified literature. The "great deeps" of the Teutonic mind seem to open at once in the reigns of Elizabeth and her immediate successors. The Reformation had aroused, not exhausted, the nation; her insular situation protected her from invasion; the temper of the sovereign, and, with some exceptions, the inclinations of the people were averse to foreign war; a rich mercantile class was growing up beside a splendid aristocracy; their natural emulation was directed, in a long interval of peace, to the encouragement of intellect and art. Rome was still a formidable adversary, and controversy borrowed new weapons as her old ones became feeble or blunted, from secular literature. The discovery of new regions in the western seas, and the description which the voyagers gave on their return, seemed to justify the most sublime or the most extravagant imaginations; the objective resources of the age were increased by an active intercourse with the continent, and, on all sides, fulfilment seemed to tread on the heels of every fresh and boundless promise. At different periods of this era, the pulpit and the schools, the philosopher in his study and the poet from the stage alternately instructed and delighted an awakened and earnest, if not a susceptible people;

the boundaries of knowledge were advanced, the sources of intellectual pleasure multiplied ; nor is it easy to determine whether, in such an age, genius shone most bright in action or in seclusion, in sacred or in secular studies, or whether it were the prerogative of the times, to blend in Sidney and Raleigh, in Bacon and Falkland, the usual distinctions and qualities of men.

Among the foremost of this extraordinary expansion of the intellectual life of a nation, was Edmund Spenser, whether we regard his productive or his recipient powers, or his poetic mission, in evolving the hidden wealth and harmonies of the English language. He did not, like the father of Tuscan eloquence, indeed, fix and bequeath to the laureate fraternity who came after him, a perpetual dialect, for the expression and accompaniment of whatever was lofty or beautiful, profound or luminous, in conception and sentiment. The language was already beyond the conditions, perhaps it was originally too organic to admit of such legislation. But that neither fancy nor imagination might hereafter, in excuse of their own feebleness or indolence, plead that their lot was cast in a barren or a limited idiom, the "Faëry Queen" seems to have been intended by the variety, the pliancy and the resonance of its diction, to satisfy every demand that could be made upon it. There is but one correlate to Spenser, in abundance of illustration and in prodigality of ornament ; and we can never read the "Holy Living and Dying," or the "Life of Christ," without feeling that the same pencil and the same colors are employed, but on a different ground. We cannot agree with Mr. Hallam, although his remarks on the style of Spenser are just, that his language, like that of Shakspeare, is an instrument manufactured for the sake of the work it was intended to perform : or if we can assent to him, it is because the language of both these poets, like the pavilion in the Arabian tale, is capable of infinite change in its proportions, and can, with equal ease, contain the multitudinous groupings of fancy, and the unadorned and solitary presentments of truth. In the few notes that have been preserved of Mr. Coleridge's lectures, the characteristics of Spenser's intellectual being are traced, with his wonted insight into the distinctions of the beautiful. We shall, therefore, merely refer to the first volume of his "Literary Remains," and lay before our readers a small portion of one of the most eloquent passages in Mr. Hallam's work :

It has been justly observed by a living writer of the most ardent and enthusiastic genius, whose eloquence is as the rush of mighty waters, and has left it for others almost as invidious to praise in terms of less rapture, as to censure what he has borne along in the stream of unhesitating eulogy, that "no poet has ever had a more exquisite sense of the beautiful than Spenser." In Virgil and Tasso this was not less powerful ; but even they, even the latter himself, do not hang with such tenderness of delight, with such a forgetful delay, over the fair creations of their fancy. Spenser is not averse to images that jar on the mind by exciting horror or disgust ; and sometimes his touches are rather too strong ; but it is on love and beauty, on holiness and virtue, that he reposes with all the sympathy of his soul. The slowly-sliding motion of his stanza, "with many a bout of linked sweetness long drawn out," beautifully corresponds to the dreamy enchantment of his description, when Una, or Belphebe, or Florimel, or Amoret are present to his mind. In this varied delineation of female perfectness, no earlier

poet had equalled him ; nor, excepting Shakspeare, has he had, perhaps, any later rival.

Spenser is naturally compared with Ariosto. "Fierce wars and faithful love did moralize the song" of both poets. But in the constitution of their minds, in the character of their poetry, they were almost the reverse of each other. The Italian is gay, rapid, ardent ; his pictures shift like the hues of heaven ; even while diffuse, he seems to leave in an instant what he touches, and is prolix by the number, not the duration, of his images. Spenser is habitually serious ; his slow stanza seems to suit the temper of his genius ; he loves to dwell on the sweetness and beauty which his fancy portrays. The ideal of chivalry, rather derived from its didactic theory than from the precedents of romance, is always before him ; his morality is pure, and even stern, with nothing of the libertine tone of Ariosto. He worked with far worse tools than the bard of Ferrara, with a language not quite formed, and into which he rather injudiciously poured an unnecessary archaism, while the style of his contemporaries was undergoing a rapid change in the opposite direction. * * * * Spenser may be justly said to excel Ariosto in originality of invention, in force and variety of character, in strength and vividness of conception, in depth of reflection, in fertility of imagination, and above all, in that exclusively poetical cast of feeling, which discerns in every thing what common minds do not perceive. In the construction and arrangement of their fable, neither deserves much praise ; but the *Siege of Paris* gives the "*Orlando Furioso*," spite of its perpetual shiftings of the scene, rather more unity in the reader's apprehension than belongs to the "*Faëry Queen*." Spenser is, no doubt, decidedly inferior in ease and liveliness of narration, as well as clearness and felicity of language. But, upon thus comparing the two poets, we have little reason to blush for our countryman. Yet the fame of Ariosto is spread through Europe, while Spenser is almost unknown out of England ; and even in this age, when much of our literature is widely diffused, I have not observed proofs of much acquaintance with him on the continent. *Vol. I. pp. 325-328.*

The admiration of this great poem was unanimous and enthusiastic. No academy had been trained to carp at his genius with minute cavilling ; no recent popularity, no traditional fame (for Chaucer was rather venerated than much in the hands of the reader) interfered with the immediate recognition of his supremacy. The "*Faëry Queen*" became at once the delight of every accomplished gentleman, the model of every poet, the solace of every scholar. In the course of the next century, by the extinction of habits, derived from chivalry, and the change, both of taste and language, which came on with the civil wars and the restoration, Spenser lost something of his attraction, and much more of his influence upon literature ; yet, in the most phlegmatic temper of the general reader, he seems to have been one of our most popular writers. Time, however, has gradually wrought its work, and notwithstanding the more imaginative cast of poetry in the present century, it may be well doubted whether the "*Faëry Queen*" is as much read, or as highly esteemed as in the days of Anne. It is not, perhaps, very difficult to account for this ; those who seek the delight that mere fiction presents to the mind (and they are the great majority of readers), have been supplied to the utmost limit of their craving, by stores accommodated to every temper, and far more stimulant than the legends of Faëry-land. But we must not fear to assert, with the best judges of this and of former ages, that Spenser is still the third name in the poetical literature of our country, and that he has not been surpassed, except by Dante, in any other country.—*Vol. I. p. 333-34.*

The new light in which women were regarded in Christian literature appears in Spenser, the initiative poet of England, as it had already done in Dante and Petrarca, the initiative poets of Southern Europe. The Greeks, with perhaps the exception of Homer, seem to have had no

means of making their women interesting, but by unsexing them; and the characters of Medea, Electra and Antigone owe their attractions to a lofty and masculine tone of heroism. Chaucer, indeed, in the tale of Palamon and Arcite, has drawn an exquisite outline of feminine portraiture in Emily, but he is too much the painter of classes of manners to trust himself far beyond the limits of the actual, and too often the satirist to sympathize earnestly with the ideal. In the *Amoret*, the *Belphebe*, the *Florimel*, and the *Una* of the "*Faëry Queen*," we have, however, distinctly before us, the higher reverence for womanhood, the spirit of sentiment and courtesy, which, derived from religion, was nurtured in chivalry, and, after having for centuries been absorbed in the mythology of the popular creed, emerged, at the end of the mediæval period, in the renovated art and poetry of Christendom. In Spenser also, as Coleridge remarks, we see "the brightest and purest form of that nationality which was so common a characteristic of our elder poets." There is nothing harsh, nothing contemptuous in it; its source is not in the ignoble pleasure of comparison, but in the legitimate and lofty satisfaction which the idea of order and unity produces in the philosophic mind; since to every people its station and destiny are assigned, and in a free and worthy nation men are not the blind and undistinguishable atoms of quantity, but the living members of an intelligent and individual whole.

We have mentioned Taylor as the prose-correlate of Spenser. Mr. Hallam devotes several pages to an account of the "*Liberty of Prophesying*," in which he delineates, with his accustomed fidelity, the characteristic features of that eminent writer as a controversialist. He seems to us, however, to have rather slighted Taylor's devotional works, more particularly his "*Life of Christ*." Less argumentative, and to a certain degree less generally important than the "*Liberty of Prophesying*," the "*Life of Christ*" is not merely an historical and religious expansion of the gospel narrative, but a manual of divine philosophy, compiled from every imaginable source, from the Scriptures, the fathers and the schoolmen, from the poets and moralists of antiquity, from the annals and the legends of the church, from the "*Jews' books*," and from devious tradition. The marginal references and quotations are only exceeded by Burton, whose "*Anatomy of Melancholy*" is almost a centonism of extracts; yet, like the irregular forms and intricate colors of cathedral windows, they produce a solemn and religious harmony, of which the effect is more apparent than the cause or the components. A careful editor, such as the works of Taylor have never met with, should, throughout this volume, be perpetually on the watch for such of the original sources as Taylor has not indicated. Liberal as his acknowledgments are of the aid he employed in its composition, he has transferred the imagination, if not the language, of the Greek fathers, into many of the more luxuriant or emotional passages of the "*Great Exemplar*." The structure of his work is not less composite than that of the "*Faëry Queen*," or "*Paradise Lost*;" but it differs from the latter in the arabesque variety of its detail, and in the author's having merely arranged and not reminted his materials, so as to impress them with his own idiosyncrasy. It resembles the former in the amplitude, the

recurrence, and the richness of its departments, by the flexible outline, and the ideal rather than the formal unity of the plan. It removes from the broad and searching daylight of controversy into the twilight of holy and imaginative feelings, questions, which had been for centuries the world's debate; and, although on their coming forth from this Goshen they are again seized by active and angry disputants, it is well to know their peaceful precincts and their temporary repose.

The "Liberty of Prophecy" is, upon the whole, the most powerful appeal against the justice or the expediency of intolerance, which has proceeded from the reformed church. But, nearly coincident in time with Taylor, a celebrated champion of religious freedom appeared on the continent. Partly his own conclusions, partly the ill-usage, he experienced at the hands of those who boasted their exemption from papal tyranny, had inclined Grotius to regard the Anglican church with admiration, and the Roman, at least, at the close of his life, with complacency. His annotations on the "Consultations of Cassander," his "Animadversions of Rivet," in his "Votum pro Pace Ecclesiastica," and other tracts display a uniform and progressive tendency to defend the church of Rome in every thing that can be deemed essential to her creed. In his conduct Grotius was equally exempt from preferences. For several years he continued in an isolated state, neither approving the Reformation nor the church of Rome. In his latter years, when he held the honorable station of ambassador from the court of Sweden to Paris, he seems to have prided himself that he did not live as a Protestant. The Huguenot ministers of Charenton requested him to communicate with them, which he declined. He was at that time brooding over a scheme of union among Protestants; but he soon laid so hopeless a scheme aside, and perceived, or persuaded himself, that there could be no practicable reunion, except with Rome itself, nor that, except on an acknowledgment of her superiority. In 1640, says Mr. Hallam, from whom, indeed, we abridge this account of perhaps the greatest of the Arminian divines, his letters are full of sanguine hopes that this delusive vision would be realized. He seems at this time to have had the countenance of Richelieu, who, though himself a theological writer, and a good Catholic, took great care that no extreme principles of the papacy should affect the liberties of the Gallican church. By 1642, Grotius had become wholly averse to the Reformation. Auratus (d'Or), a sort of chaplain to Grotius, became a Catholic about this time, and in his reply to Wytenbogard, who had justly observed the moral impossibility of tracing historically, for ourselves, the doctrine of the church, Grotius referred him to a visible standard. The latter years of his conversion or defection are thus described by Mr. Hallam:

In proportion as he perceived how little of concession was to be obtained, he himself grew more ready to concede; and though at one time he seems to deny the infallibility of the church, and at another would not have been content with placing all things in the state they were before the council of Trent, he came ultimately to think such a favorable sense might be put on all the Tridentine decrees, as to render them compatible with the confession of Augsburg.

The above remarks are freely adopted from Mr. Hallam, for the purpose of introducing a curious and instructive passage from the same volume. The history of literature, when treated by a philosopher, has a twofold value, as the record of the forms, and a table of the varieties of human opinion. Our own times are in evil repute in some quarters for pseudo-liberalism, for an impertinent and mischievous propensity to disturb what is established, especially within the precincts of the church. Whatever our demerits in this respect may be, they are, at least, not original; since in the following sentiments of Grotius we find some very analogous principles to the dangerous pretensions of our own days:

The magistrate can alter nothing which is definitely laid down by the positive law of God; but he may regulate the circumstantial observance even of such; and as to things undefined in Scripture he has plenary jurisdiction; such as the temporalities of the church, the convocation of synods, the election of pastors. The burthen of proof lies on those who would limit the civil power by affirming any thing to be prescribed by the divine law. The authority attributed in Scripture to churches does not interfere with the power of the magistrate, being persuasive, not coercive. The whole church has no coercive power by divine right. * * * * * In a chapter on the due exercise of the civil supremacy over the church, he shows more of a Protestant feeling than would have been found in him when he approached the latter years of his life; and declares fully against submission to any visible authority in matters of faith, so that sovereigns are not bound to follow the ministers of the church in what they may affirm as doctrine. Ecclesiastical synods he deems often useful, but thinks the magistrate is not bound to act with their consent, and that they are sometimes pernicious. The magistrate may determine who may compose such synods;—a strong position he endeavors to prove at great length. Even if the members are elected by the church, the magistrate may reject those whom he reckons unfit; he may preside in the assembly, confirm, reject, annul its decisions. He may also legislate about the whole organization of the established church. It is for him to determine what form of religion shall be publicly exercised;—an essential right of sovereignty, as political writers have laid it down. To the objection, from the danger of abuse in conceding so much power to the sovereign, he replies that no other theory will secure us better. On every supposition the power must be lodged in men, who are all liable to error. We must console ourselves by a trust in divine Providence alone." *Vol. III. pp. 97-100.*

The storms, that had checked the resuscitation of Catholicism, had comparatively little effect upon the Western Peninsula of Europe; and Spain and Portugal, whose internal changes and maritime discoveries communicated so great an impulse to the rest of the continent, have partaken but slightly in their turn of its social and intellectual revolutions. The insulated position and the national elements of those kingdoms presented many obstacles to the common movements of Europe; and, at the time they were most susceptible of change, they were the dominant people beyond the Alps, and in a considerable portion of the countries on this side of them. The reign of Charles V. deluded them with the prospect of a universal monarchy; but if, in their want of union, the states of Italy and Germany resembled the provincial subjects of Rome, they were severally too powerful and enlightened for subjection and control. The era of Spanish supremacy was short; and when its provinces were rent away, and, under the jealous and gloomy administration of Philip II, the spirit

of enterprise was crushed, the heart of the empire proved to have been long withered, and the extremities alone the seat of vitality. The national literature of Spain, if we include the lyric romances and songs in the old popular style, extends over a long interval of time; but if we extend that term to such productions only as spring from the common romantic and ethnic basis of European art, it was of remarkably brief duration. It is, indeed, almost contemporary with the lives of Lope de Vega, Cervantes and Calderon, a limit which includes the best of the Spanish historians. In this department of his subject, Mr. Hallam relies principally on Bouterwek, although he occasionally checks the enthusiasm of the German critic by the more phlegmatic tone of Sismondi. The general qualities of Spanish poems, according to a noble critic, whom he cites, independently of those intended for representation, are smoothness of versification and purity of language, and facility rather than strength of imagination. The practice of *improvising* was as frequent in Spain as in Italy; and even the nobility of Philip the Fourth's time were wont to converse for some minutes in extemporaneous verse. Yet it has been found experimentally that excessive facility of production is good neither in land nor in learning; it makes slovenly agriculturists and careless metrists; and the Teutonic dialects, more unpliant at first, have been cultivated more successfully in the end, both as regards the harmony and the precision of verse. According to Mr. Hallam, the Spanish ballads have enjoyed their full share of reputation; their authors, at least those of earlier date, paid little regard to invention, or to correctness of execution; and those written at a later period, perhaps by poets of Valladolid or Madrid, the contemporaries of Cervantes, though improved in method and eloquence, are inferior in simplicity and vigor. In the older romances, Mr. Hallam remarks "a certain prolixity and hardness of style, a want of connection, a habit of repeating verses or entire passages from others." In other words, they are precisely what might be looked for in the age of their composition, and the critic is on this occasion somewhat ungracious. We are inclined to think that poems of this kind are not within the conditions of criticism, any more than the original lays of the Theban or the Trojan war would have been, had they come down to us untouched by the Homerids. It is more in accordance with probability, to believe with Bouterwek, that when an impressive story of poetical character was found, the subject and the emotions it would awaken were seized with such a truth and vivacity, that the parts of the little piece linked themselves spontaneously, the intense sympathy of the hearers supplied the absence of connection, and the office of the bard was neither to create nor to decorate, but simply to give to each situation and character its proper coloring and effect.

The period, at which Spain and Italy maintained the closest political and literary relations, was coincident with that of Ariosto's first celebrity. But the Spaniards always remained strangers to the chivalrous epopee. The mixture of the comic with the serious was not congenial to their taste; they were proud of their national spirit of chivalry; their religious sentiments were earnest, if not enlightened; and the careless levity of the

Italians seemed to them unworthy of men who had not yet learned to prefer intrigue to valor. The serious epic, on the other hand, was a favorite with Spanish poets. Besides the *Araucana* of Ercilla, which Voltaire has praised absurdly, and Bouterwek condemned excessively, not less than twenty-five poems of this class appeared in Spain within little more than half a century. But in the *epopee* the Spaniards have repeated the mistake of their Roman progenitors, and celebrated events of recent occurrence. The sixteenth century was the illustrious age of Castille, and the most worthy of epic renown. A Spanish Homer could sing of no hero so appropriately as of him who was styled by all native writers of that age the "never-conquered" (*el nunca vencido*), their favorite Charles V. But the attempt in which, with considerable powers and with a highly cultivated language, Lucan and Silius had failed, was unsuccessful; and the epic art of Spain is nearly as much a blank as the dramatic art of Italy had been until the appearance of Alfieri.

The world in general is content to be amused and even instructed without much reflection upon the causes of its profit and delight; and some of our readers are perhaps unaware of the very different opinions that prevail, as to the real intentions of Cervantes in his "history of that ingenious gentleman, *Don Quixote of La Mancha*." According to Bouterwek, the venerable knight of La Mancha is the immortal representative of all men of exalted imagination, who carry the noblest enthusiasm to a pitch of folly; because with understandings, in other respects sound, they are unable to resist the fascinating power of a self-deception, by which they are led to regard themselves as beings of a superior order. It is impossible to form a more mistaken notion of this work than to consider it merely as a satire, intended by the author to ridicule the absurd passion for reading old romances of chivalry. *Don Quixote*, however, would have been just as likely to have lost his senses by the study of Plato or Aristotle. The primary idea is that of a man of elevated character, excited by heroic and enthusiastic feelings to the extravagant mood of wishing to restore the age of chivalry. According to Sismondi, the fundamental idea of *Don Quixote* is the eternal contrast between the spirit of poetry and that of prose. Men of an elevated soul propose to themselves, as the object of life, to be the defenders of the weak, the support of the oppressed, the champions of justice and innocence. Like *Don Quixote*, they find on every side the image of the virtues they worship; they believe that disinterestedness, nobleness, courage, in short, knight-errantry are still prevalent; and with no calculation of their own powers, they expose themselves for an ungrateful world, they offer themselves as a sacrifice to the laws and rules of an imaginary state of society. Mr. Coleridge is, perhaps, entitled to claim the merit of a third discovery, that *Don Quixote*, without, however, losing the least trait of personal individuality, is the personification of the reason and the moral sense, divested of the judgment and the understanding. "Sancho," he proceeds, "is the converse; he is the common sense without reason or imagination." To such theories Mr. Hallam naturally objects, that, although Cervantes possessed a very thoughtful mind and a profound knowledge of humanity,

yet that the generalization they require for the leading conception of Don Quixote, besides being a little inconsistent with the valorous and romantic character of its author, belongs to a more advanced period of philosophy than his own. We may add, generally, that the union of analytical with creative powers in the same mind is comparatively a recent phenomenon.

Mr. Hallam appeals from the critics to the author himself, and very ably defends the popular belief of two centuries, that Cervantes had no more profound aim than he assigns to his readers.

If the fashion," he remarks, "of reading bad romances of chivalry perverted the taste of his contemporaries, and rendered their language ridiculous, it was natural that a zealous lover of good literature should expose this folly to the world by exaggerating its effects on a fictitious personage. It has been said by some modern writer, though I cannot remember by whom, that there was a *prose side* in the mind of Cervantes. There was indeed a side of calm strong sense, which some take for unpoetical. He thought the tone of those romances extravagant. It might naturally occur how absurd any one must appear who should attempt to realize, in actual life, the advantages of Amadis. Already a novelist, he perceived the opportunities this idea suggested. It was a necessary consequence, that the hero must be represented as literally insane, since his conduct would have been extravagant beyond the probability of fiction on any other hypothesis; and from this happy conception germinated, in a very prolific mind, the whole history of Don Quixote.

We have not space for Mr. Hallam's remarks upon the general excellence of this universally known romance, but must content ourselves with strongly recommending them to our readers. In one respect, however, they strike us as incomplete, since he leaves unnoticed the peculiar beauty of Cervantes' style. Bouterwek commends the speech of the shepherdess Marcella, as in the true prose collocation of Cicero; and if his remark is confined to the particular passage, it may pass, although the comparison is neither very just nor very intelligible. If, indeed, a prototype must be sought for the style of Cervantes, Plato's will afford a better analogy. Compact, transparent, progressive, the eloquence of the philosopher and of the novelist is the atmosphere which permeates and embraces their thoughts. So easily and aptly does it unfold them, that we seem to be looking through air at forms and colors, at motion and repose, so distinctly present, that we no longer remember the beauty of the intermediate language. And so universal are the qualities of Cervantes' diction, that foreigners who cannot enter into all the associations of memory and sentiment that a native enjoys, may, notwithstanding, without presumption, avow their delight in its pure, and sunny and pellucid flow. Even translations, and our own language in particular contains many bad ones, cannot quite obscure the fresh and delicate beauty of the original.

We must confess ourselves somewhat disappointed in Mr. Hallam's cursory notice of the second great name of Spanish literature, Calderon de la Barca. However difficult it is in works of this nature to determine the exact space which each national literature shall occupy in relation to the whole compass of the subject, a writer, who, more perhaps than any other of his age, represents under its most perfect and ennobling form one

of the principal elements of the European mind, claims, as his peculiar right at least, an outline of his general characteristics. Mr. Hallam, however, pays more attention to the form of Calderon's plays, with reference to the European drama, than to the sources of art and feeling, from which those forms arose. The analysis he gives of the "*Vida es Sueño*" is not accompanied by an attempt to mark the species of Calderon's very various dramatic productions, nor to point out the different eras of the poet's psychological development. Neither is the play itself, although beautiful certainly and elaborate, by any means a *generic* specimen of his powers as an artist. Mr. Hallam holds the balance between the perhaps excessive praises of the German, and the frigid, and, considering the obligations of their own stage to the Spanish, the somewhat ungrateful estimate of the French critics of Calderon; but it is easy to see that he inclines rather to the opinions of Sismondi than of Schlegel. In terming Calderon the poet of the Inquisition, and as belonging to one age alone, and that the wretched epoch of Philip IV, it may be questioned whether Sismondi has not confined his view to what is excrescent and accidental in the works of Calderon, rather than extended it to the national idiosyncrasy of the Spanish people. Of all the native varieties among the western provincials of Rome, the Iberian was the most difficult to eradicate or to modify; and the Gothic conquerors of the Peninsula seem to have inherited the strong and tenacious temper of the earlier inhabitants. The wars with the Moors, the diversion of the national energies in maritime discovery, the somewhat antipapal character of the Spanish church, which, standing apart from the more grievous abuses of Catholicism, was not involved in its decline, tended to sever Spain, in some measure, from the organic movements of Europe; and even the influence of Italy upon its literature was confined to a few departments, and was quite unequal to impose *Provençal* or classical fetters upon its bold and incontrollable Gothic spirit. Hence Spanish is the most decidedly national poetry in modern Europe; and since the partly sensuous, partly mystic character of Roman Catholicism pervades, and indeed represents the temperament of the people from the fifteenth to the eighteenth century, every branch of Spanish art is deeply imbued with an earnest spiritualism, even when, as in the drama, its objects and its attributes are strictly and necessarily popular. Next to religion, the splendor of the monarchy, down to the middle of the seventeenth century, immediately influenced the poetry of Spain.

The propensity for public spectacles, wherein the passion for excitement rather than the love of the beautiful was gratified, surrounded the Spanish drama, at least when exhibited before the court of Madrid, with complicate and imposing accompaniments; and although the printed editions of Calderon have fewer "stage directions" than the old copies of Shakspeare and his contemporaries, yet the plot and situations of his dramas involve multitudinous groupings, and rapid changes, and a tumult and life approaching to the modern melodrama. It is only necessary to supply in the mind's eye to the "*Vida es Sueño*," the "*Principe Constante*," or the "*Cenobia*," the pomp and circumstance of representation, to understand the importance of the machinist and the property-man to

the Spanish stage. The classic economy, which the French and Italian dramatic writers borrowed from ancient models, and frequently from the spurious and turbid source of Seneca, would have seemed meager and insipid to a Madrid audience, whom the bull-fight and the auto-da-fé had accustomed to more stimulating diet. The habitual parsimony of Elizabeth, and the less advanced state of the English people withheld from the tragedies and the histories of Shakspeare the accompaniments which they presuppose, and which date only from the elder of the Kembles; and under her more lavish successors, the costliness and care, that would have appropriately adorned the higher drama, were bestowed entirely upon the "Masque." It is as the exponent of these combined elements of dramatic art, that a really competent and generous criticism will regard the works of Calderon. In universal truth of feeling he is inferior not merely to Shakspeare, but to most of Shakspeare's contemporaries. He has produced no "Lear," no "Othello," no "Hamlet." In rapid and poignant wit he is inferior to Beaumont and Fletcher, in the ordonnance of a story to the "Alchemist," and the "Every Man in his Humour." But in richness and depth of color, in the musical involution of poetry through whole scenes, and sometimes through an entire action, in the art with which, as in the "Magico Prodigioso," the central group of the drama is reflected in all its changes, and in the purely medieval character of the earnestness and the sport, of the imagery and the emotion of his plays, Calderon must be regarded as the representative of the romantic drama, and is not directly amenable to the laws which Sophocles and Shakspeare imposed upon themselves. However justly a Protestant may condemn the doctrines and the aggressions of the Romish church, he cannot deny it the praise of making an ample provision for the imaginative and susceptible portion of our nature. The logical understanding requires proofs for its assent, and rejects with dread or suspicion the illusions of the senses; but the poet, the painter and the musician surrender their whole being to the separate or the mingled influence of form, and color and harmony, without questioning the source from which they flow. By lavishing upon the hierarchy the pomp and magnificence of the pagan spectacles, the church drew into itself the objective wealth of the dark and medieval eras of Europe, and kept alive susceptibilities which, in the surrounding scenes of barbarism and desolation, must otherwise have perished under the fierce and malignant aspect of the times. The worship of saints, while it concealed the true nature of mediation, represented to a gross laity the ideas of a superintending Providence; and the adoration of the Virgin satisfied those gentler natures upon which the ignorance or the dangers of the age pressed most heavily. But, although as the new forms of society established themselves, the expedience of these adumbrations of the spiritual in man became less evident, the impressions they had made habitual survived; and even when their symbolic uses had quite passed away, men of imaginative minds, who generally have more delight in bringing back the past than in welcoming and moulding to artistic uses the present, found themselves more strongly attracted to the devout symbolism of the ancient church, than to the logical plainness of the

reformed communities. We have already noticed the partial recurrence of Germany, and the adherence of Italy to the spirit of Catholicism. But Spain had scarcely wavered in her allegiance to the medieval faith; and although her theologians remonstrated against the vices of Borgia and the ambition of Caraffa, neither her court, her church, nor the people accepted the renovated forms which were opposed by Rome and in Southern Germany to the advances of Protestantism. The earnest and meditative character of the nation was not incompatible with humor, or even with wit; but both wit and humor in Spain are something very different from the sprightliness of the French, and the coarse but genuine mirth of the old German temperament. Their disposition also was essentially warlike; and, like the Romans, they delighted in the pomp of procession and spectacles, and in the poetry which easily combined with them. On the other hand, the imposing features of Spanish Catholicism, alternately grave and gorgeous, and inheriting from remote times a disinclination to the lighter and more graceful forms of the Italian ritual, gave a meditative and mystic cast of thought to the people. They flocked to the *autos* with mingled reverence and delight; and the faith of the audience almost exempted from restraint the fancy of the poet and the caprices of the scene. That we cannot sympathize, under totally different circumstances of cultivation, with the emotions which were called forth by the "Purgatorio de San Patricio," or the "Devocion de la Cruz," is no sufficient cause for excluding them from the domain of legitimate art, since, with all our traditionary admiration of the Greek drama, it is not at all clear that we enter into its leading idea, the perpetual conflict between destiny and the will of man. In estimating Calderon, it is more than commonly incumbent on the critic to take up such a position as shall command a region of art of genuine but peculiar beauty; and if Schlegel has been perhaps bewildered by the novel and the various features of the prospect, it is certain that to much of it Sismondi is insensible, from the erroneous selection of his point of view.

Next in value, and equally discriminating with his analysis of our great ethical and metaphysical writers, are Mr. Hallam's observations upon Shakspeare and the elder school of the English drama. In no branch of æsthetics has so rapid and so important a change for the better taken place, as in that which treats of the laws of dramatic composition, and the particular qualities of our dramatic poets. Neither is the improvement in this case wholly attributable to foreign influence, although much of it is certainly due to our Teutonic kinsmen. The notes, which Lamb affixed to his "Specimens," gave a genuine and racy spirit of nationality to this department of criticism, while the lectures of Coleridge furnished the groundwork of a deeply scientific analysis. Mr. Hallam makes honorable mention of Mrs. Jameson's "Essays on the Female Characters of Shakspeare," in which all who read them will probably concur. Nor should the late Mr. Hazlitt's merits be overlooked, who, with many intellectual deficiencies, extended the love and perception of art among his contemporaries, and whose lectures on Shakspeare are a popular form of the deeper feeling of Lamb, and the more subtle philoso-

phy of Coleridge. It is no longer necessary to combat the old fallacy of the "wildness and irregularity of Shakspeare's genius;" it is laid asleep with some other defunct superstitions of the last century. But a remark of Mr. Hallam's deserves notice in passing, that the present apotheosis of our greatest poet was originally the work of what has been styled a frigid and tasteless generation, the age of George II. The stage has not yet repaid, and probably never can discharge, its infinite obligations to the art of Shakspeare; but, in return, it has done much to render him intelligible to the sluggish or the devious imagination of the public. Whoever has arrived at a just conception of the manifold ways in which the pleasures of the eye and ear act upon the inner being of a people, will estimate the importance to national education of an art which presents to the multitude the intellectual truths and the creations of poetry. None but shallow observers will think it a matter of indifference whether Cato appears on the scene in a "bag-wig, flowered gown and lackered chair," or with the classic accompaniments, and under the majestic impersonation of the elder Kemble. The revived taste for the simpler and sublimer forms of our national poetry is nearly coincident with the representation of King John and of Henry IV, as they were produced with the exactness of an antiquary, the eye of a painter and the conception of an artist, under the direction of his equally gifted brother. Darwin and Merry, Hayley and Cumberland faded away together; and in spite of a fallacy that Lamb strangely encouraged in one of his most thoughtful essays, the memory of Garrick is inseparably and rightfully associated with that of the "mighty master," whose creations he interpreted to a nation gone far astray after the misshapen and puny idols, that from the days of Dryden usurped and deformed the dramatic pantheon of Shakspeare and his contemporaries. Mr. Hallam justly assigns much importance to the chronology of dramatic compositions. The order of production is the legitimate canon for tracing and analyzing the successive phases of intellectual growth; and although, both from positive evidence and from ingenious theory, we are better able than formerly to follow the expanding or ascending circles of Shakspeare's conceptions, we still await a critic, who combining the acuteness of Tieck with the sensibility of Ulrici, shall apply to our own drama the æsthetic principles upon which Gruppe has so ably illustrated the rise, the maturity and the limits of the Athenian.

Mr. Hallam necessarily subordinates his chapters on dramatic literature to the general designs and proportions of his work; it would be therefore unreasonable to look for an analysis of particular plays, or more than a cursory view of the subject in his pages. Yet in no section do his powers of condensed and generalized observation appear to greater advantage. From Marlowe to Shirley, the alpha and omega of our elder school, the progress is immense, but the decline and exhaustion of dramatic power is also very apparent. Marlowe, Peele and Green stand in a somewhat similar relation to Shakspeare as Phrynichus to Sophocles; and Shirley and Cartwright resemble the transitional poets, of whom Euripides was the first, and, in concurrence with the altered spirit of the age, the model and the corrupter. In the "Faustus," and the "Jew of Malta,"

the dramatic elements are rude, mixed up with much that is distorted or debasing in art, but yet replete with promise and vigor. The balance between earnest and sport, which Shakspeare held so firmly, yet so imperceptibly, the lyrical evolutions, by which he reconciled these polar forces of the romantic drama, were not attained by these writers. They have many points in common with the modern French and the early German school, limiting the uses of poetry to the production of excitement; and in the sixteenth century, excitement could be wrought out of very crude and incongruous materials. Marlowe's better dramas, his "Edward II," his "Faustus" and "Barabbas," are capable of being worked up again, as Shakspeare, from the cumbrous plot, the barren scenes and the inflated dialogue of the preceding age has frequently moulded a *refacimento* full of life and harmony, and "excellent music." Neither let a dramatic poet of our own times be so ambitious of originality, a questionable and delusive aim at best, as to think meanly of thus building on another's foundation. The "Electra" of Sophocles is, almost scene by scene, such a *refacimento* of the "Choephoræ" of his great precursor; and the most meager of our play-writers are generally at the pains to invent their story.

We cannot follow Mr. Hallam through even the few pages he has allotted to this interesting department of literary history; but our concluding extracts from his works shall be taken from them. He does not, like Mr. Coleridge, profess a reverence all but unconditional for Shakspeare; he weighs Fletcher and Massinger, and the lesser luminaries, in a carefully graduated balance, neither detracting from their merits where their orbit diverges from that of the "star of poets," nor, as was the fashion when our elder drama began to be again appreciated, attributing to the period that produced their works something mysterious and unapproachable in excellence. Nor, from temperament, or the *perfervidum ingenium* of continental critics, is he inclined to discover in their compositions more profound and subtle combinations than the necessities of art require, or in their diction and characters such recondite meanings as an audience could seldom have apprehended, and which, if apprehended, would have broken the continuity of action or marred the spontaneity of illusion. The tone of his criticism, if sometimes less lofty and generous than that in which some other writers on Shakspeare have indulged, and if it occasionally fails in that plastic sympathy, which stands in the same relation to the art of analysis as invention and imagination to the process of production, is yet cheerful in the discovery, catholic in the acknowledgment, and warm in the delineation of excellence; nor does it merit the less confidence because it allows as much weight to considerations derived from history and general experience as to theories of art, however ingenious, accommodating or new.

Of William Shakspeare, whom, through the mouths of those whom he has inspired to body forth the modifications of his immense mind, we seem to know better than any human writer, it may be truly said that we scarcely know any thing. We see him, so far as we do see him, not in himself, but in a reflex image, from the objectivity in which he was manifested: he is Falstaff, and Mer-

cutio, and Malvolio, and Jaques, and Imogen, and Portia, and Lear, and Othello; but to us he is scarcely a determined person, a substantial reality of past time, the man Shakspeare. The two greatest names in poetry are to us little more than names. If we are not yet come to question his unity, as we do that of "the blind old man of Scio's rocky isle,"—an improvement in critical acuteness doubtless reserved for a distant posterity,—we as little feel the power of identifying the young man who came up from Stratford, was afterwards an indifferent player in a London theatre, and retired to his native place in middle life, with the author of Macbeth and Lear, as we can give a distinct historical personality to Homer. All that insatiable curiosity and unwearied diligence have hitherto detected about Shakspeare serves rather to perplex us, than to furnish the slightest illustration of his character. It is not the register of his baptism, or the draft of his will, or the orthography of his name that we seek. No letter of his writing, no record of his conversation, no character of him drawn with any fulness by a contemporary can be produced.

The name of Shakspeare is the greatest in our literature; it is the greatest in all literature. No man ever came near to him in the creative powers of the mind; no man had ever such strength at once, and such variety of imagination. Coleridge has most felicitously applied to him a Greek epithet, given before to I know not whom, certainly none so deserving of it, *μυθώδης*, the thousand-souled Shakspeare. The number of characters in his plays is astonishingly great, without reckoning those, who, although transient, have often their individuality, all distinct, all types of human life in well-defined differences. Yet he never takes an abstract quality to embody it, scarcely perhaps a definite condition of manners, as Jonson does; nor did he draw much, as I conceive, from living models; there is no manifest appearance of personal caricature in his comedies, though in some slight traits of character this may not improbably have been the case. Above all, neither he nor his contemporaries wrote for the stage in the worst, though most literal, and of late years the most usual sense; making the servants and handmaids of dramatic invention to lord over it, and limiting the capacities of the poet's mind to those of the performers. If this poverty of the representative department of the drama had hung like an incubent fiend on the creative power of Shakspeare, how would he have poured forth with such inexhaustible prodigality the vast diversity of characters that we find in some of his plays? This it is in which he leaves far behind, not the dramatists alone, but all writers of fiction. Compare with him Homer, the tragedians of Greece, the poets of Italy, Plautus, Cervantes, Molière, Addison, Le Sage, Fielding, Richardson, Scott, the romancers of the elder or later schools; one man has far more than surpassed them all. Others may have been as sublime, others may have been more pathetic, others may have equalled him in grace and purity of language, and have shunned some of its faults; but the philosophy of Shakspeare, his intimate searching out of the human heart, whether in the gnomic form of sentence, or in the dramatic exhibition of character, is a gift peculiarly his own. It is, if not entirely wanting, very little manifested, in comparison with him, by the English dramatists of his own and the subsequent period, whom we are about to approach.

These dramatists, as we shall speedily perceive, are hardly less inferior to Shakspeare in judgment. To this quality I particularly advert, because foreign writers, and sometimes our own, have imputed an extraordinary barbarism and rudeness to his works. They belong, indeed, to an age sufficiently rude and barbarous in its entertainments, and are of course to be classed with what is called the romantic school, which has hardly yet shaken off that reproach. But no one, who has perused the plays anterior to those of Shakspeare, or contemporary with them, or subsequent to them, down to the closing of the theatres in the civil war, will pretend to deny that there is far less regularity, in regard to every thing where regularity can be desired, in a large proportion of these (perhaps in all the tragedies) than in his own. We need only repeat the names of the Merchant of Venice, Romeo and Juliet, Macbeth, Othello, the Merry Wives of Windsor, Measure for Measure. The plots in these are excel-

lently constructed, and in some with uncommon artifice. But even where an analysis of the story might excite criticism, there is generally a unity of interest which tones the whole. The "Winter's Tale" is not a model to follow, but we feel that the "Winter's Tale" is a single story: it is even managed as such with consummate skill. It is another proof of Shakspeare's judgment, that he has given action enough to his comedies without the bustling intricacy of the Spanish stage. If his plots have any little obscurity in some parts, it is from copying his novel or history too minutely.

It does not appear probable that Shakspeare was ever placed below, or merely on a level with the other dramatic writers of this period. That his plays were not so frequently represented as those of Fletcher is little to the purpose: they required a more expensive decoration, a larger company of good performers, and, above all, they were less intelligible to a promiscuous audience. But it is certain, that throughout the seventeenth century, and even in the writings of Addison and his contemporaries, we seldom or never meet with that complete recognition of his supremacy, that unhesitating preference of him to all the world, which has become the faith of the last and the present century. And it is remarkable that this apotheosis, so to speak, of Shakspeare, was originally the work of what has been styled a frigid and tasteless generation, the age of George II. Much is certainly due to the stage itself, when those appeared who could guide and control the public taste, and discover that in the poet himself which sluggish imaginations could not have reached. The enthusiasm for Shakspeare is nearly coincident with that for Garrick; it was kept up by his followers, and especially by that highly-gifted family which has but recently been withdrawn from our stage.—*Vol. III.*

Mr. Hallam has accurately characterized the principal Shakspeare commentators; but he has not sufficiently adverted to the phenomena or the effects of the enthusiasm of the elder drama, which all our readers will remember, and in which many of them doubtless participated. It arose partly from the labors of Farmer, Malone and their colleagues; partly from the spirit of bibliomania, which had its uses as well as its follies; and partly from the theories and the practice of individuals whose genius enabled them to create and impel a strong current of archaism into the broad stream of popular literature. We are now beginning to enjoy the substantial benefits, and to discard the inherent extravagances that spring necessarily from every one-sided system. In the age of Augustus and of Adrian a similar tendency prevailed at Rome: it was, however, shorter lived, while its permanent results were less salutary; since the enthusiasm of the few was really opposed to the feelings of the many, and to the intellectual character of the age. Nor in a literature, altogether exotic in its substance, had the leaders of the fashion such strong precedents to advance, or any impregnable points, like Chaucer or Spenser, upon which to retire. But we are now agreed, in practice at least, that if in prose composition the theologians and moralists of the sixteenth and seventeenth centuries are inexhaustible mines of dialectics, a resumption of their forms of diction would be as ill-suited to the intellectual wants and the better-assorted knowledge of the present age, as a return to their cumbrous vestments or their artificial modes of ceremony and address. In poetry the necessity of independence is even more obvious, especially as regards the forms of the elder drama. A person, who had studied our drama: poets in "Lamb's Specimens" alone, would prob-

ably entertain of their collective worth—Shakspeare, it need hardly be remarked, is both a genus and a species in himself—a far higher conception than one who had read pervasively the collections of Steevens and Dodsley, or the excellent editions of Gifford and Dyce. Were the “Broken Heart” and “Perkin Warbeck” the only relics of Ford, we should attribute to him a unity of design, a simplicity of evolution, little if at all inferior to Sophocles himself. The trial scene in the “White Devil” is a *torso* of faultless proportions; the entire texture of the drama is loose and unequal. The “New Way to pay Old Debts” needs little retrenchment: the “Bondman” would be unendurable on the stage. And we are persuaded that, with a few exceptions, the same test might be applied to nearly every contemporary of Shakspeare. It is, as Mr. Hallam remarks, by such a comparison we perceive that the formative faculty in our greatest poet equalled the productive; that the criticisms of Diderot and Voltaire, when they contain any particle of truth, apply to any one rather than to him; that where his satellites approach him, it is in sudden outbursts of passion and eloquence, in coruscations, and in the sweep and sway of irregular moments of grandeur; but that in harmony, in repose, and in foreseeing the end from the beginning, Shakspeare is remote, inaccessible, a twin-spirit with Sophocles alone.

With these remarks we reluctantly close the volumes before us. There is, indeed, one objection to their encyclopedic form, which may not perhaps be left altogether unanswered. Would it not be better, it may be asked, to refer at once to works that professedly treat of ethical and political philosophy, of æsthetics or bibliography, rather than to a necessarily compendious and cursory survey, when we would arrive at just conceptions of Locke and Bacon, of Grotius and Spenser, or of the various fortunes of books and opinions? The critical or philosophical student, who is earnest in his vocation, will necessarily resort to the most exhaustive writers in his peculiar researches. Yet for him even a work like Mr. Hallam's, so comprehensive and so impartial, will be a valuable auxiliary. Historians of a single branch of science and literature are too apt, and frequently in proportion to the extent and solidity of their information, to magnify the interest or the importance of their own pursuits, and to disregard the relative bearings of other studies: they lay down well enough the lines and angles of a single county or kingdom, but it is upon the scale of a map of the world. Mr. Hallam's work is meant for the general reader as well as the exclusive student. To both it will convey instruction, but in different degrees. The latter will learn from it to understand the worth of collateral studies: it will lead him to find in quarters, where he might not have looked for them, aids and illustrations of his own theories and researches; he will be taught in these pages that history and poetry are sometimes the handmaids of science; and on the other hand, that the imaginative mind may steady or extend its flight by the stricter discipline of the schools. The history of literature, thus presented, by its successive pictures of the varieties of error, and of the slow and toilsome, but finally triumphant progress of truth, teaches more impressively than the most ingenious plea for toleration, the inexpediency of forwarding or of checking opin-

ion by any material instruments. It exhibits also the infinite forms under which the beautiful and the true manifest themselves, and the impotence of rules to impose upon any age the conditions of its development, which has not previously forfeited its birthright of creative and continuous energy. From the same pages, in the attractive delineation or the lucid analysis of a particular department of literature, the general reader may discover an inducement to restrain his hitherto vague curiosity, and to submit to such mental discipline in the pursuit of a single object, as alone can render intellectual labor either self-recompensing or useful to others. For these ends—and how important they are will be acknowledged by every one who can bring back into distinct consciousness his own feelings of the necessity and the want of such a guide, when in early life he was first released from the straighter bonds of instruction, and perplexed by the separate pleasantness of the many ways before him—Mr. Hallam's volumes will be an excellent manual; ushering him into nearly every department of literature that can interest or satisfy his intellectual ambition, but leaving to himself the pleasures of comparison, of freedom and of choice.

ARTICLE II.

A BIOGRAPHICAL SKETCH OF M. GUIZOT, FRENCH MINISTER OF FOREIGN AFFAIRS.

By the Junior Editor.

No living statesman of France occupies a prouder eminence than M. Guizot. His original endowments were of the highest order, and his diligence in cultivating them has been well directed and incessant. Had he confined his labors entirely to literary pursuits, he would have ranked among the ornaments of his country and his epoch; and when he entered the thorny and perilous career of politics, it was only to gather new laurels. His reputation, moreover, does not rest on mere brilliancy of talent. His efforts, both in the Cabinet and the Chambers, have been exceedingly useful to his country. The good, for example, which he has done to the cause of education, has been incalculable. And who has forgotten that the recent question of continued peace in Europe, or a general war, was suspended in reality on his decision? Had he taken the popular side of that exciting dispute, had he joined the cry which came up from every part of France, in deafening tones, "*la guerre!*" "*la guerre!*" nothing could have prevented the fearful struggle. But nobly did he meet the crisis. With immense risk to his popularity, he obeyed the call of his sovereign, "fought the battle of peace," and won a bloodless but a glorious victory.

We have thought that we should perform an acceptable service for the readers of the Eclectic, by presenting them with a biographical sketch of this distinguished man. Our materials have been mainly derived from

a notice of his life and works which was prepared for the *Dictionnaire de la Conversation et de la Lecture*, by M. Lorain, Professor of Rhetoric in the College of Louis-le-Grand. We have occasionally referred to *Sketches of Conspicuous Living Characters of France*, translated by R. M. Walsh, and also to an article in *Blackwood's Edinburgh Magazine*, Vol. XLII, written, as we are advised, by O. P. Q. Several incidents have been kindly furnished by the Rev. Mr. Baird.

François-Pierre-Guillaume Guizot was born on the 4th of October, 1787. His father, François-André Guizot, belonged to an ancient and highly respectable family, and was himself a distinguished barrister at Nismes. At the commencement of the Revolution, he warmly espoused a cause which he thought identified with civil and religious liberty; but he neither sanctioned nor countenanced the excesses of the new government. In consequence of his independence and consistency, the bloody men, who swayed the destinies of France at that awful period, resolved upon his death. He fled from his family in the vain hope of eluding the doom which awaited him. A gendarme discovered his retreat, and nobly offered, at the peril of his own life, to let him escape; but M. Guizot refused to save himself at such a price. On the 8th of April, 1794,—three days after the victory of Robespierre over Danton, Desmoulins and their adherents,—he perished on the scaffold.

Madame Guizot had no sooner realized the heavy responsibility which had now devolved upon her, than she looked around for the situation which offered the greatest facilities in the education of her two sons. Geneva was selected; for this ancient city, though it had lost its political independence, still retained its institutions of learning. The event more than answered her expectations. Her eldest son, the subject of this notice, was placed at the gymnasium, and the most brilliant success rewarded the severity of his application. At the age of sixteen, he had read all the writings of Thucydides, Demosthenes and Tacitus; English and Italian he spoke with fluency, and German was almost as much at his command as his mother tongue. In 1803, he commenced his philosophical and historical studies; as he was endowed with a remarkably logical mind, his proficiency was surprisingly rapid. His academical education was completed in 1805; when his mother returned to Languedoc.*

Young Guizot, however, soon repaired to Paris to qualify himself for the bar. This was the most critical season of his life; for he now found himself, at the age of eighteen, in the midst of those scenes of frivolity, intrigue and corruption, which characterized the period of transition from the Directory to the Empire. But his fondness for study, together with his serious disposition, preserved him from the general contagion. The law school had been swept away by the Revolution; he resolved, therefore, to master his profession in solitude. The first year which he spent in Paris was one of loneliness and depression. But the following year brought him into contact with several distinguished men, particularly

* This excellent woman still lives to rejoice in the enduring reputation of her son.

with Mr. Stapfer, the former minister of Switzerland at the French Court, into whose family he was received in the capacity of tutor. The philosophical and theological attainments of this gentleman contributed much to the increase of his knowledge, and something, perhaps, to his preservation from that soulless skepticism, which was then so common and so dangerous. He also spent a considerable part of 1807 and 1808 at the country-seat of Mr. Stapfer, devoting his time at first to German literature and the philosophy of Kant, and subsequently revising his classical studies.

M. Guizot was indebted to the friendship of the Swiss minister for his admission to the saloon of M. Suard, where he became acquainted with the leading minds of the day, and where he first saw the remarkable woman who exerted so much influence upon his whole life. Mademoiselle Pauline de Meulan belonged to an honorable family, which had been ruined by the Revolution. Having received an excellent education, she tried the hazardous experiment of journalism to obtain the means of an honest livelihood. At the period in question she conducted the *Publiciste* with eminent success. Sickness, however, occasioned by excessive toil, compelled her to desist from her editorial labors, and there was danger of her being obliged to suspend her journal. At this critical moment she received a communication from an unknown hand, begging her to dismiss her solicitude and promising to assume her responsibilities. The letter was accompanied by an article, admirably suited to the style of her periodical. She accepted the offer, published the article, and regularly received the promised aid until her restoration to health. Her efforts to find out her unknown contributor at first were unavailing. Without suspecting his presence among her listeners, she related the incident at the saloon of M. Suard. It was not till he had been earnestly besought to abandon his concealment, through the columns of the journal, that M. Guizot went in person to receive the thanks which he so well deserved. Five years afterwards, Mademoiselle de Meulan exchanged her name for that of Madame Guizot.*

It was in 1809 that M. Guizot began his career as an author by the publication of his *Dictionary of Synonyms*. The Introduction to this work,—a philosophical appreciation of the character of the French language,—exhibits the strong tendency of his mind to bring every phenomenon under some general law. His *Lives of the French Poets* soon followed; the Introduction to which illustrates at the same time his power of abstraction and the extent of his attainments. The notes which he appended to his translation of Gibbon attest the thoroughness of his historical knowledge. His literary labors were now abundant; and much of his time was devoted to the primitive history of Christianity. In 1812 he had become so well known, that M. de Fontanes was induced to attach him to the University, as assistant professor of history in the Faculty of

* She died in 1827. Her writings, those especially which were intended for the instruction of the young, are highly esteemed in France. M. Guizot subsequently married Mlle. Dillon, the niece of the first Madame Guizot.

Letters. Soon afterwards the professorship of Ancient and Modern History, filled by M. Lacratelle, was divided, and M. Guizot obtained the exclusive possession of the chair of Modern History,—a place which he has filled with pre-eminent ability. It was here that his friendship with M. Royer-Collard, Professor of the History of Philosophy, began,—a friendship which time has only strengthened.

An incident occurred, in connection with M. Guizot's elevation to the chair of Modern History, which illustrates his sturdy independence. M. de Fontanes, on announcing his appointment to him, suggested the importance of introducing into his opening discourse,—as Napoleon would certainly read it,—the praise of the Emperor. M. Guizot refused to conform to the universal custom, and did not even mention the name of the Emperor. It ought not to be inferred, however, as some have asserted, that he had any political connection which was hostile to the government. His opposition was philosophical and theoretical, not active. He belonged, it is true, to a class which retained many fond recollections of the taste and refinement of the aristocracy of the old regime. But Buonaparte always called them *ideologists*; and such they were, and not politicians. Indeed, M. Pasquier and Madame Rémusat had proposed M. Guizot to Napoleon, as a suitable person to occupy the post of Auditor to the Council of State. The Duke of Bassano directed the young candidate to prepare a *mémoire* on the important question then under consideration, whether English prisoners should be surrendered for French prisoners in Great Britain. The contemplated exchange was not really desired by the Emperor; for England, he supposed, was embarrassed both by the loss of her soldiers and sailors, and the presence of her prisoners, while he had no difficulty in obtaining as many troops as he wished. The *mémoire* was written in favor of the prompt conclusion of the negotiation, and M. Guizot, as the consequence, was allowed to resume his literary pursuits. The students of the Normal School still remember the effect of his instructions. From that epoch the study of history secured its just rank in the public education of France; and men of distinguished abilities began to sound the depths of a science which had been so long neglected.

The Restoration of March, 1814, found M. Guizot at Nismes, whither he had gone to visit his mother after a long separation. On his return to Paris, he was designated by Royer-Collard to the Abbé de Montesquiou, then Minister of the Interior, as eminently qualified to fill the post of Secretary-General in that department. The appointment was made accordingly; for Louis XVIII, having placed at the head of affairs a great *seigneur*, an ecclesiastic, an old royalist, naturally wished to evince his impartiality by placing near him a *Bourgeois*, a *Liberal* and a Protestant. This was the commencement of M. Guizot's political career. Though placed in a secondary position in the government, his rare abilities exerted an important influence upon its measures. He seems to have aimed at defeating the ascendancy of the Jesuits and ultra-Catholics, at preventing a reaction against the restored monarchy, and, finally, at securing for France a representative government, similar to that of England. But his situation was one of very great embarrassment. In the opinion of some

he did too little, in that of others he did too much. The partisans of the liberal cause accused him of severity; while the ultra royalists were indignant that a plebeian, a professor, a Protestant should talk about a constitutional equilibrium, the preponderance of powers, a reconciliation between monarchical principles and the new interests created by the Revolution. Napoleon's escape from Elba soon released him from his difficult position, and he returned to his functions in the Faculty of Letters.

M. Guizot has been accused of "emigrating to Ghent" with the banished Louis, and of editing the official *Moniteur* which was there published. But it was not till two months afterwards, when the fall of Buonaparte had become almost inevitable, that he repaired to Ghent; and then he was charged by the constitutional royalists to plead the cause of the charter, and to insist upon the exclusion of M. de Blacas, the chief of the old *régime* party, from all participation in public affairs. The king, on his return to France, dismissed M. de Blacas, and issued the proclamation of Cambrai, in which he acknowledged the mistakes of his government, and added new guaranties to the charter.

The period which followed the second Restoration was one of violence and commotion. The Chamber of Deputies, composed of conflicting elements, "more royalist than the king himself," regularly opposed every measure which was dictated by sound policy. M. de Marbois, being particularly obnoxious to this body, was obliged to retire from office; M. Guizot followed, and the ultra-Romanist party triumphed. His first political pamphlet,—"Representative Government and the Political State of France,"—appeared at this time, in reply to a work of M. de Vitrolles, and placed him in the rank of the constitutional royalists, who were represented in the Chamber of Deputies, by Royer-Collard, Pasquier, Camille Jordan, de Serres, etc. He also defended, in another pamphlet, the cause of public education against the Jesuits, demonstrating their aversion to that freedom of inquiry which is essential to the spread of truth and the progress of knowledge. In the summer of 1816, he prepared his *Mémoire Politique*, in which he ably and successfully advocated the principles and measures of the *Doctrinaires*.* This pamphlet, which was presented to the king by M. Decazes, contributed to the dissolution of the Chamber, and the victory of the moderate party.

* It is easier to give the history than to explain the meaning of this term. Before the Revolution of 1789, the *Doctrinaires* were a teaching congregation. Royer-Collard was educated in a college of *Doctrinaires*, his brother was the *Oratorien*, and his uncle was at the head of a community of *Doctrinaires* at Arras. During his debates in the Chamber,—his logical and philosophical mind impelling him to sum up the question in a dogmatical form,—the word *doctrine* was often on his lips; until one day a wag of the royalist majority exclaimed: "Voilà bien les doctrinaires." M. Royer-Collard and his friends accepted the term, and it remains their political designation to this day. As to its signification, the author of *Sketches of Conspicuous Living Characters of France* observes: "We confess in all humility that we do not understand it. It is one that all may translate as they please. For some it means virtue and wisdom; for others, corruption and folly; to our mind it means nothing at all." The writer of the article on M. Guizot in Blackwood's *Edinburgh Magazine* says a *Doctrinaire* is "a politician of moderate, fixed, monarchical, and yet constitutional principles."

Among the disastrous consequences of the assassination of the Duke de Berri was the downfall of the ministry of M. Decazes. Royer-Collard, Camille Jordan, de Barante were driven from office; M. Guizot followed them, refusing even the pension which was tendered to him. From this period to the accession of the Martignac ministry, his political life was a constant, though temperate and dignified struggle against the administration of Villèle. He was still too young to obtain a seat in the Chamber of Deputies; his efforts, therefore, were chiefly confined to a series of pamphlets of great merit and prodigious popularity. "It was not an ordinary opposition,—that of M. Guizot. He defends the public liberties, but he defends them in his own way, which is not that of the world. He may be said to march alone in his path; and if he is severe towards the men whom he combats, he is not the less so towards those who are fighting with him. In his view, the capital crime of the Villele ministry was not the abuse of power in itself, but rather the consequences of that abuse, which placed in peril the principle of authority, by exposing it to a fatal conflict. Unlike other polemical writings, which are usually altogether negative and destructive, those of M. Guizot were eminently affirmative, governmental and constituent. When the word *right* comes beneath his pen, you may be sure that the word *duty* is not far off, and never does he put his finger on an evil without indicating at once, what seems to him to be a remedy."*

During this busy and exciting period, however, M. Guizot did not suspend his literary labors. For several years he was actively engaged in developing, from the chair of Modern History, the various phases of representative governments since the fall of the Roman empire. His enemies counselled the king to suspend his course, and Louis had the weakness to direct its discontinuance. In 1825, retiring to his books and his studies, he commenced a series of historical works of great ability and interest. The two first volumes of his "Collection of Memoirs relative to the English Revolution" made a very deep impression on the public mind. His "Collection of Memoirs relative to the Ancient History of France" soon followed. His "Essays on the History of France" threw unexpected light on the annals of his country. He also published historical essays on Calvin and Shakspeare, and a translation of the principal tragedies of the great English dramatist. He contributed a number of articles, political and moral, to the "*Revue Française*;" and even to the "*Globe*" he devoted a portion of every week.

In 1828, the Villèle ministry fell, and that of M. Martignac succeeded to its place, when the Minister of Public Instruction authorized MM. Guizot, Cousin and Villemaire to resume their courses at the Sorbonne. The return of M. Guizot to the chair of Modern History was greeted with deafening applause. In January, 1830, soon after the formation of the Polignac cabinet, he was elected for the first time to the Chamber of Deputies, by the arrondissement of Lisieux. Here he voted for the address of the 221, boldly attacking the principles and measures of the new ministry, and

* Sketches of Conspicuous Living Characters of France, pp. 97, 98.

declaring emphatically: "Truth has already trouble enough in penetrating the councils of kings; let us not send her there pale and feeble; let it be no more possible to misunderstand her than to doubt the loyalty of our sentiments." The Chamber of Deputies was immediately dissolved. M. Guizot repaired to Nismes that he might discharge the duty of an elector; but the arrondissement of Lisieux, in his absence, returned him again to the post which he had so honorably filled. On the 26th of July he re-entered Paris; on the 27th he drew up the protest of the Deputies against the royal ordinances; on the 31st he read to the Chambers the proclamation which made the Duke of Orleans lieutenant-general of the kingdom.

M. Guizot was called to the most difficult post in the new government,—the Ministry of the Interior. It became necessary to change without delay the entire departmental administration of France; accordingly he removed and replaced, in a few days, 76 prefects, 161 subprefects, and 38 general secretaries. In the short space of three months, he presented to the Chambers a number of important laws, relative to the press, elections, the national guards, &c., several of which were adopted. But the materials which entered into the revolutionary ministry were too discordant to promise either harmony or permanency. Side by side were Count Molé and Dupont de l'Eure, Lafitte and Guizot, the Duke de Broglie and Bignon,—republicans, imperialists, July monarchists, doubtful friends of the new dynasty, something for every taste, with much that was obnoxious to a majority of the people. Differences, which the common danger had obscured, now reappeared, broader and more distinct than ever. The principle of order yielded to that of liberty, and on the 4th of November, 1830, M. Guizot, with the moderate portion of the cabinet, retired from office.

The ministry of M. Lafitte was soon involved in hopeless embarrassments. Dissensions in the cabinet, great commercial distress, churches burned, mobs triumphant, and the deep heavings of a nation ill at ease,—these were its titles to public confidence. M. Guizot made no assault upon his successors till the 20th of February, 1831; but so heavy was the blow which he then inflicted, that M. Lafitte acknowledged that the majority was against him, and announced his readiness to resign. On the 13th of March the ministry of Casimir Périer was organized; but the death of its chief effected its dissolution in the following year.

On the 11th of October, 1832, M. Guizot became the Minister of Public Instruction, under the presidency of Marshal Soult. In this administration, more durable than any other since the Revolution of 1830, M. Guizot exerted a powerful and often preponderant influence. Whatever may be thought of some of his measures, there was one which all parties have approved and praised. The law of June 28th, 1833, embracing the principle of popular education, was conceived, prepared, defended and executed by him; and incalculable are the blessings which it is destined to bring upon France. In eleven thousand communes, previously destitute of primary instruction, school-houses have been erected, where the children of the poor may obtain the elements of a common education.

The attention paid by M. Guizot to the higher schools and colleges was unremitting and judicious. He required periodical reports from every college in France, both as to the moral and intellectual progress of all the pupils; these reports he uniformly read; and when he found in two of them a bad account of the morals of the same boy, he wrote himself to the parent or guardian and urged him to do his utmost to reclaim the erring child. If unsuccessful in this appeal, he caused the youth to be expelled. His speeches on public instruction are among the finest specimens of chastened oratory and sound philosophy to be found in any language. Some of them have been translated into several foreign tongues.

At the end of four years the ministry of Soult was dissolved, partly because of the disagreement between M. Thiers and M. Guizot. The former became Minister of Foreign Affairs and President of the Council; the latter retired, without any demonstrations of hostility, however, against the new cabinet. When the ministry of the 22d of February came to its end, he was requested to return to office; and for a few months he was again Minister. But he differed from Count Molé on the question of a general amnesty, and another cabinet was formed from which he was excluded. He now joined the coalition, attacked the administration of April 15th, 1838, with great severity, and ultimately triumphed over it.

When M. Thiers became the chief of the new ministry, in March, 1840, M. Guizot was sent to represent France at the court of St. James. The concurrence of the four Great Powers in the treaty of the 15th of July of that year, in relation to the protracted difficulty between Turkey and Egypt, to the exclusion of France, led to results of the gravest character. The Thiers Ministry was dissolved, and M. Guizot was called from London to Paris, to aid his sovereign in the very difficult task of maintaining the peace of Europe and the world; for while Marshal Soult is the nominal head of the ministry, M. Guizot, who holds the portfolio of Foreign Affairs, is its soul and its most important organ. During all the last winter, his efforts were never for a moment relaxed. It was he who fought, almost alone, the "battle of peace," and defended and sustained the ministry before both Chambers. "Often have we seen him," says the Rev. Mr. Baird, "wearied and yet unsubdued by the contentions of the day, in the midst of the great number of members of each Chamber, who flocked to his *soirées* every Tuesday and Friday evening, ready to respond to every question, as well as to defend every position which he had maintained in the legislative hall." How long he will retain his present position, is unknown to man. But every friend to humanity must desire and pray that his wise and powerful influence may long prevail in the councils of the kingdom, of which he is so distinguished an ornament.

M. Guizot, as our readers will perceive, has nearly completed his fifty-fourth year. His health is good, but his look is grave, and he wears the anxious countenance of an indefatigable student. Indeed his industry is amazing. The translation of Gibbon's *Decline and Fall of the Roman Empire*, which bears his name, was written out, every line of it, by himself. In stature he is not above the ordinary size; but his high forehead, and large, dark, piercing eye indicate no common mind. As an

orator his manner is dignified and imposing. His enunciation is slow, distinct and rather monotonous; his tones are deep, sonorous, but not particularly pleasant at the commencement of his speeches. His arguments are always lucid and powerful. "His language, whether calm or vehement, is always pure and chastised; it has more energy than grace, it convinces more than moves. When he ascends the tribune, friends and enemies all erect their ears; there is no more talking, little coughing, and nobody goes to sleep."*

His moral character is beyond reproach. His integrity has never been called in question. "The morals of M. Guizot," says one of his most violent political opponents, "are rigid and pure, and he is worthy, by the lofty virtue of his life and his sentiments, of the esteem of all good men."† By birth, as well as from intelligent conviction, he is a decided Protestant, though he does not appear to be a truly religious, spiritually-minded man. He is a valued friend, however, of the institutions of religion, and has often spoken, ably and eloquently, at the anniversaries of Bible Societies.

The political principles of M. Guizot, which justly place him among the *Doctrinaires*, are more firmly fixed, apparently, than those of any living statesman of France. As to the correctness of these principles, we are not called upon to express an opinion. We are too far from those exciting scenes, in which he has been so prominent an actor, to appreciate all the conflicting forces which have been brought to bear upon his movements. Were his conduct as a politician submitted to the verdict of this country, he would be pronounced too *conservative*, too suspicious of the people, and too watchful for the government. But from this decision, we have no doubt, he would take an appeal to his own steadfast conviction,—a conviction resulting from a profound study of the boundaries of constitutional liberty, as well as the most attentive examination of the wants of the country and the age in which he lives,—and he would say: 'I know that France requires a firm, energetic government, one that demands the smallest surrender of individual right, which is consistent with the protection and safety of the whole.' M. Guizot has been often accused of political versatility; but we have seen no satisfactory evidence to substantiate the charge. It would be strange; indeed, if the different positions into which he has been thrown had not given to his conduct a somewhat varied aspect. His intellect is progressive and practical. When the house of Bourbon, aiming to destroy the liberties of the people, destroyed itself, M. Guizot had too much wisdom and too much patriotism to shrink from the heavy responsibilities which the unexpected crisis threw upon him. He surveyed for a moment the new phase in which society presented itself, and chose a line of action, which has conducted him thus far to the happiest results both for himself and his country.

"What, in short, is M. Guizot? He is, above all, a man of power

* Sketches of Conspicuous Living Characters of France, p. 105.

† Ibid. p. 104.

and of government, and at the same time the most independent of men, bending his neck to the yoke of self-imposed principles, and carrying his head erect in all questions about persons ; he is a politician of great worth, estimating himself at his full value ; more confident than enthusiastic, more proud of the approbation of his conscience, than of the homage of the crowd ; gifted, in a supreme degree, with that strength of will and perseverance which make the statesman, a mortal foe of all that resembles disorder, and capable, things being at their worst, of throwing himself, without hesitation, into the arms of the despotism which he does not love, rather than encounter the anarchy which he abhors.*"

ARTICLE III.

THE STATE OF SOULS.

A Translation of an Article of M. Guizot in the Revue Française.

By the Junior Editor.

INTRODUCTORY NOTE.

IN connection with the previous article, we present to our readers a short essay of M. Guizot, which was recently published in a periodical, since discontinued. The title,—“The State of Souls,”—will hardly convey, to any but a Frenchman, the precise scope and aim of the writer. His object, it will be seen, is to describe the condition, not of the dead, but of the living ; to inquire what is the State of *Souls*, not in the unseen world, but in the present life and at the present time. The topic is interesting, and it is discussed with a vigor of thought and a terseness of expression peculiar to M. Guizot. We are glad to see the distinct recognitions which it contains of an evil nature in man, and of his consequent need of a religious faith. To such language France has too seldom listened ; we hail it, therefore, as an omen of good. Still we could wish that this great and estimable statesman were better acquainted with the true character of man, as also with that radical change which alone can qualify him for his noble destiny. We can conceive of no termination of his career so honorable to himself and so beneficial to others, as a vigorous effort to introduce a purer faith into that country which is already so much indebted to his labors. JR. ED.

It is the sublimity of the gospel that it combines two feelings,—aversion to evil, and tenderness for man, the author of evil ; horror of sin, (to speak as it speaks,) and love for the sinner. What depth of discrimination, as well as of morality ! What wonderful knowledge of the nature of

* Sketches of Conspicuous Living Characters of France, pp. 106, 107.

things and of man! Evil is truly hideous and hateful in itself and because of its effects; and with it even the best of men are deeply stained and heavily burdened. At the same time, man is infinitely capable of good, and infinitely worthy of affection; imperfect, yet deserving to be loved beyond all expression.

What perfect acquaintance, moreover, with the conditions of real, practical moral authority! It is not knowledge which the gospel seeks, but action upon man. But to act morally on men, it is necessary to inspire them with confidence by affection, respect by severity. Love and sincerity are the two powers which effectually control the human heart. Men have an instinctive feeling of their moral wants, those which oppress and those which please them. They are disquieted, profoundly disquieted by their imperfection, and they wish to be freed from it. Love, felt and inspired, is their sweetest as well as their liveliest joy; they desire to love and to be loved. To exact much from them in virtue, to give them much in love,—it is at this double price, that the grand empire, the vast, the durable empire, I mean the moral empire, is established.

The last century had this excellence, that it loved man,—men. In truth, it felt much affection for them, and ardently desired their welfare. As it was a critical and reasoning age, this feeling sometimes disappeared in the habit, and beneath the forms of controversy and analysis. Still the feeling was there, sincere, powerful. The spirit of justice and humanity,—of universal justice and humanity,—which characterizes this epoch, what is its source, its import, if it be not a lively sympathy with man, a tender interest in his condition?

But in connection with this virtue, the last century had one great fault; it did not feel that aversion to evil which is its due. Not only in respect to this or that rule of conduct, this or that duty, but in respect to the rule in general, the very principle of duty, men fell a prey to skepticism, that grand corrupter of the human heart. In morals, fixedness and elevation go hand in hand; the moment we vacillate, we descend; uncertainty is both a sign and a cause of debasement. Not knowing exactly where evil was, nor indeed if it existed at all, the eighteenth century, whenever it encountered it, denied or excused it, instead of cursing it and fighting it to death. And with the fixed points disappeared also the long perspectives. By an admirable law of our nature, man, to hope, must believe, believe in good. Virtue alone has need of an eternity. Doubts arose respecting duty, then respecting the future; moral faith wavered, and God was veiled.

It would seem that, in such a state of things, a period, which loved man and was distressed on his account, must have felt for him the most profound compassion. What a destiny! A creature so powerful and so vacillating, always in motion, yet knowing neither where to place his foot in the present world, nor whither to direct his eye beyond! To aspire so high, only to fall so low and vanish so quickly! So much ambition without a worthy object! So much labor and no certain result! What father, if he thought his child reserved for such a destiny, would not be penetrated with compassion and sorrow?

But no. At the same time that the last century loved man much, it admired him much. And I understand the reason. God and duty displaced, what remained that was grand and beautiful, save man himself? All imperfect as he is, all compounded of good and evil as his nature is, good is there, and the power of good is there; the lofty, the rich, the tender, the winning have not entirely vanished away, because the soul has mistaken its source and its law. And if it happens, as it then happened, that these great mistakes occur in the midst of a grand intellectual development, a lofty flight of sympathetic and generous sentiments, a noble advance in the condition of humanity; if it be at the very moment of his highest elevation and his greatest brilliancy, that man loses sight of his compass and his God, how will he admire himself? With what pride will he be seized? He has neither faith nor hope on high, still he advances, he prospers, he expands, he triumphs. He will believe, he will hope in himself; he will adore himself. Religion falls, an idolatry rises, the idolatry of man for man. Man was the god of the eighteenth century, the object of its worship and of its love.

Hence a great and deplorable tenderness for human nature, its frailties and its propensities. It was loved with a blind and weak affection, without courage and without rectitude, which only knew how to approve, and caress, and promise, having nothing to prescribe, and nothing to exact. Hence an immoderate thirst, in the name of man and for man, for happiness, immediate, terrestrial, palpable. Really loving man, and having nothing to offer him, superior to the happiness of this world,—nothing better, nothing eternal beyond,—it became absolutely necessary that he should be happy, that all should be happy, happy here, since their destiny and their treasure were only here. The selfishness which does not care, and the faith which hopes can accept this imperfect condition of humanity; but whoever loves men, and yet provides for them nothing better than the present world and the present life, will not know how to submit to this allotment, for the most part so painful, to this progress, so slow and always so incomplete. He must find much more to give,—to give promptly and to all.

And as some minds, penetrated by so amiable a desire, could not believe the impossibility of satisfying it, they were obliged to assign, for the sufferings and the wrongs of man's condition, an accidental, factitious cause, which human wisdom and human power were competent to remove. Hence that other maxim of the last century, that men and things do very well if left to their own course and their natural equilibrium, that evil proceeds not from our nature and our essential condition, but solely from a society badly arranged, arranged for the advantage of the few, who have substituted their will and their interest for the will and the interest of the whole; that it is society which needs a reformation, not man, who does not require it, or, at least, would not require it if society did not corrupt him;—a maxim which has produced the most irritable and the most manifest of modern sores, that incurable impatience of whatever is, that unbounded restlessness, that insatiable desire of change, in the pursuit of a social condition, which shall finally secure to men, to all men, all the happiness to which they can aspire.

This is the condition into which *souls* have been brought by the eighteenth century ;—I speak of upright, honest, sincere souls, such as are free from the dominion of selfishness and bad passions, such as care for others, and desire for themselves, as for others, only what is lawful.

The great errors, the great maladies of an epoch are the errors and the maladies of people of property. They therefore, in particular, should be looked after and provided for ; for in respect to them, the danger is unperceived. Who will contend against evil, if men of substance are infected with it ?

I have seen the last of the master spirits of the eighteenth century,—those who remained faithful to it ; I have seen them coming out of the Revolution, after that terrible experiment. The state of their souls was a touching and instructive spectacle. They were sad, but not discouraged ; full of esteem and affection for humanity, and of confidence in it, and of hope for it, in spite of so many mistakes and reverses. The same expansion of soul, the same generosity of heart, the same zeal for justice and progress animated them. They accounted for the temporary bad success of their cause, by referring to the exercise of passion, the dominion of old habits, the want of general intelligence, good principles applied too soon and carried too far. At the same time that their explanation attested their steadfast sincerity, one might suspect, one might discover their persistency in the same mistakes, the same absence of moral dogmas and religious faith, the same idolatry of man, the same gentleness towards him, the same pretensions for him. They had lost nothing of their noble ambition, nothing of their tender sympathy with humanity ; but they had learned nothing respecting the inward laws of his nature, nothing respecting the true principles of governing him. And yet a secret feeling of disquietude darted across the constancy of their ideas and their hopes ; they continued sad after their explanation, as if they had not satisfied themselves.

We are far removed from our fathers. "I have been brought here by a cannon-ball," said Danton to M. de Talleyrand, who saw him at the Bureau of Justice. The same ball has brought us all a hundred leagues from our cradle. We have learned much. We have seen, upon a new day, many new faces of things. The intelligence and the power of man, his reason, his morality, his capability of action and resistance, of control and moderation in the movement of the world—all have been tried, sounded, measured. We know how deep-seated in our nature evil is, how it is often concealed, and yet how prompt and terrible it is to break forth when occasion offers. We understand our own boundaries,—the boundaries of our minds and our wills. We have been powerful, immensely powerful ; still we have been unable to effect our purposes, because they were not in harmony with the laws of eternal wisdom ; against these laws our power has been shivered like glass. At the price of all this, we have gained a knowledge of ourselves and of our condition, which is much more just and profound. We are no longer satisfied with desires, and arguments, and appearances, and hopes. We see that which is. We live, much more than our fathers, in the verity of things. We are wiser and more modest,

But our wisdom has one serious defect. As yet it is, if I may speak thus, only an outward good, which spreads itself over our conduct and our life, but which has not hitherto penetrated to the depths of our souls, and has not become to us a possession, a moral treasure. It is the honor, the dignity of man, that he is not contented with that which is, simply because it is; the fact, the simple fact does not satisfy him; he wishes to look beyond; he desires to discover, in short, an end, a meaning; he must attach it to the laws of his inward nature and of his appropriate destiny; he must perceive it in connection, in harmony with his soul. Then only does the fact assume, in his eyes, a moral character, and acquire over him a moral power; then only does he accept and obey it with respect as a verity, instead of enduring it and submitting to it with sorrow as a necessity.

But all these lessons of experience which we have received and acknowledged,—we do not yet understand them. They have not yet taken in us, in our moral being, the rank which belongs to them. They are to us inevitable facts, rather than just and beautiful laws, miscalculations, rather than progressions. They direct us much more than they have instructed us; and in conforming to them our actions, our thoughts even, we are much more subdued than convinced.

If it were not so, why this dejection, this secret disgust, or this indifference, this coldness which so often accompany, at the present day, wisdom and good sense? You say that you are discouraged, that you neither hope, nor dare attempt any thing difficult and great. But how has this happened to you? What has taught you this experience, so much vaunted, and at the same time so saddening?—that duty, not interest and passion, is the principle of morality; that God has not ceased to preside over the world;

Qu'il résiste au superbe et punit l'homicide;

that order has certain natural inviolable laws, and punishes those who disregard them; that evil, always present, always at the door, in us and around us, needs to be constantly battled? Of what do you complain? These are progressions, not miscalculations, possessions recaptured, power regained, not hopes lost. Man was seized with an ambition above his capacity and his right; it became necessary to humble it; it became necessary that his reason and his will should consent to restore what they had pretended to usurp; that instead of exalting himself and adoring himself as a sovereign, he should accept his original imperfection, his definitive insufficiency; that in his thoughts, as in his life, he should be submissive, even in the bosom of liberty. But is this liberty,—now more complete and more certain than man has ever known,—nothing? Is this general advance of justice and comfort in the world nothing? Are not these a fit recompense for the labors and the sufferings of our age? Is there not enough, after so many mistakes, to satisfy the most difficult, and revive the most exhausted?

Let us look still higher. In return for these sacrifices imposed upon our pride, as an indemnity for this proved infirmity of our nature, these demonstrated boundaries of our power, have we received nothing? Have we

not found more than we have lost? Have we not ascended much higher than we have descended? The eighteenth century did much to puff us up and at the same time much to humble us. In making us lords of this world, it confined and shut us up in this world. No immensity, no eternity for the soul! No bond of filiation and union between God and man! We appeared and we lived upon the earth, like every thing which comes from the earth and returns thither. Our loftiest aspirations, our purest desires, our sublimest raptures, every thing in us, that was more lovely and truly divine, was only an illusion, a burden. It was not merely upon our possessions and our pleasures of a day, but upon ourselves and forever, that we were forced to exclaim: "Vanity of vanities, all is vanity." We have escaped from this low and contracted position; we have recovered ourselves; we have regained our dignity, our hope, our future, our souls. We can no longer strut in our pride; but we are no longer immersed and forsaken in our misery; we have found here below a master, but also "*our Father who is in heaven.*"

I know how much there is, in the return of our epoch to the faith and the hopes of religion, which is superficial and frivolous. I know how much serious souls are still darkened and perplexed, what evils trouble them, what problems are still unsolved,—still very far perhaps from their solution. But we have returned to the road; man does not hurry away further from his God; he has returned toward the Orient, and there he seeks light. True, we still submit to the empire of facts, rather than to that of ideas, and experience carries us farther than conviction; but we trust more to experience than to our own minds, and we bend our heads before facts, expecting to pay a free and enlightened homage to the truths of which they are the depositaries.

The beginning of wisdom is not the adoration, but the fear of God. If we had already arrived at adoration, if, in the affairs of this world or in those of eternity, in questions of politics, morals and religion, in all things, this wisdom, for which we have paid so dear, had really entered into us; if we were thoroughly convinced of the logical legitimacy, as well as of the practical utility of her counsels; if she illumined our intelligence as well as controlled our conduct,—how different should we be from what we are! More tranquil, more confident, more steadfast, more worthy, more noble! How much farther should we see, how much higher and quicker should we advance in those paths of new and restorative progression, in which we are now travelling, our step slow, and our heads depressed, as if straitened and humbled.

But, I repeat, it was necessary that this salutary transformation should be effected in our ideas; it was necessary that our experience should become our reason. We have more good sense than illumination; we act better than we think. At heart, we are still imbued with prejudices, which shackle, though they do not control us. We are full of skepticism in respect to the very truths to which we submit our actions;—a skepticism, the form and language of which are only changed; in the days of our fathers, it was intoxicating and impudent, now it is defamatory and sterile. Pride has been changed into scorn; and because we do not

indulge, in behalf of humanity, that unbridled ambition, those chimerical hopes which lately prevailed, we neither know how to love men tenderly, nor to think of their nature nobly, nor to interest ourselves ardently in their destiny. We think ourselves impelled by wisdom to indifference and immobility.

Thus, of the maladies of the eighteenth century, many, which flowed from its maxims, and should have passed away with it, still remain among us. We do not any longer think of man with the same tenderness; but neither do we regard evil with greater aversion. Indifference has not made us more rigid. We do not pass our judgment upon human nature with the same blind partiality, but we are always full of gentleness and effeminacy towards it; we exhibit the same complaisance, without tendering it the same esteem or love. The doctrines of materialism and impiety are on the decline, and we are more than ever possessed of an ardent thirst for immediate material happiness.

Is it true then, as is sometimes said, that morality is declining among us, that this epoch is destined to preserve the evil of the last, losing at the same time its virtues, and adding its own evil? I answer confidently, No; certainly not. Nothing in the world could induce me to flatter this epoch; still I love it. I am impressed, deeply impressed with its evil. I think the remedy urgent, the struggle necessary; but I see also much of good,—a good that is profound and prolific,—enough of good, with the help of God, to attack and conquer the evil.

We have just been spectators of a scene,—a noble scene,—of this mighty contest. What event, more than the Revolution of 1830, has ever exposed to the light of day, and brought into conflict the interests, legitimate and illegitimate, the passions, good and bad, the virtues and the vices, the wisdom and the folly, all the good and all the evil of a people? The contest was severe; the good has triumphed. I know that nothing comes to an end in this world. I know that the struggle must continue, with many hazards, and that there remains for the good much to suffer and much to do. The phase which we are now traversing is gloomy and ignoble. It is nevertheless true, all things considered, that, in the most trying and the most perilous seasons, the advantage is on the side of the good.

Two important facts, two grand excellencies of our epoch and our country were developed on that occasion. We proved ourselves high-minded, full of the feeling of our dignity, and resolved to maintain it. We showed ourselves animated with a profound spirit of order and justice, and also capable of defending them.

It is the first virtue of a people to respect itself, and make itself respected, not to suffer itself to be trifled with, nor to be treated with contempt. For fifty years, France has been demanding public rights, free institutions. She thought she had obtained them; she was told so, even with the solemnities of an oath. But they informed her one day, that she was deceiving herself; that she had nothing; that they could, without her, in spite of her, reclaim, and dispense differently, what she regarded as her good and her right. She resented, she repelled the outrage; she has

reconquered, she has preserved her right, and her good. This is the true character, the moral character of the Revolution of 1830. It is a glorious token of the moral worth of the country. History has nothing more illustrious, nothing more brilliant.

The day after this grand act, while all inflamed with a justifiable indignation, the country saw a new enemy appear,—anarchy, political and moral anarchy,—unchaining all the pretensions, all the passions, all the follies of man. Instantly the country attacked it, and, to curb it, curbed herself. To a movement the most impetuous, the most sudden, there has succeeded the long and laborious exercise of a reflective and constrained will.

It is said that this is the effect of prudence, good sense, interest well understood, not of morality ;—a very superficial opinion, in my judgment, and one which betrays little knowledge of man, and of what passes within him, often unknown to himself. There is morality, genuine morality in the spirit of order, especially when displayed on a large scale, and put to such proofs. The word *interest* is pronounced with disdain, as if it implied pure selfishness, and excluded virtue. Thanks to God, who has created them, legitimate interests,—interests inherent in legitimate positions, and relations,—are moral in their essence, and animated by a moral impulse. The father, who defends his habitation, the laboring man, who is careful to protect the fruits of his industry, act for their interest, it is true, and according to the maxims of prudence. But around this interest, and in the closest union with it, there cluster ideas and feelings the most honorable,—the domestic affections, reverence for law, care for the future, the defence of right, the fulfilment of duty, effort, devotion, sacrifice. To all this, who will refuse the name of morality ?

The public instinct decides the question. “ There are but two parties,”—a simple-minded man, who was an utter stranger to every thing like erudite reflection, once remarked to me,—“ honest people, and bad subjects.” When we have wished to define, and rally, under a single word, the party of order in France, we have said : “ The charter and people of property.” This is owing to the fact, that, with the idea of order, at the present day, there are closely connected ideas of honesty, dignity, morality, virtue. It is because, in the common belief, the cause of order is the cause of public morality as well as of individual security. It is because, after so many irregularities, as corrupting as they were saddening, the taste and the love of order are the first effect, the first symptoms of attachment to all the maxims and all the practices of duty.

We know but little, we have a very defective knowledge of democratic societies, as yet so new and obscure. Their virtues want that brilliancy,—I will say more,—that finish, that charm, which are connected with the rank of persons, the beauty of forms, the action of time, the complete, varied, harmonious development of all that is grand and glorious in human nature. But virtue itself and morality,—they are not without these. Among these compressed and unknown masses, in these laborious and humble spheres, there is much of rectitude, of simple justice, of active benevolence, much submission to law, much resignation to the allotments of life,

a rare capacity of effort and sacrifice, a beautiful and touching disposition to forget itself, without pretension, without noise, without reward.

Nor does that poison of all democratic societies,—a jealousy of all superiority, the passion of envy,—infect their moral judgment as much as we should naturally fear. We are profoundly pervaded with it, and yet an attachment to integrity, a respect for the good are general and mighty among us. We meet the good with joy, we receive it with gratitude, as a salutary cordial, as a service done to society, which feels the need of its own elevation and its own purification. This respect is the more pure, this attachment is the more certain, because it has no connection with any systematic opinion, any exaltation of mind, any romantic excess. By a phenomenon, which is very extraordinary and very significant, it is to evil, to disorder that the extravagances and excesses of the present age all tend. Men rant when they plunge into the dirt. But as to the good, this epoch wishes it to be simple, true, sober, rational. Simply because it is good, moral good, do men esteem it and love it. They only require it to appear as it is. Where such a disposition prevails, where good is thus honored for its own sake, and for its own sake alone, there may be much evil, disastrous evil; but it is not for the evil that the future is reserved.

We have hardly begun to march towards the future. We have hitherto contended, we are now contending for our share, our choice in the heritage of the last century,—a heritage, so incumbered, so embarrassed, that it has thrown us into extreme confusion. The good and the evil, the true and the false, directly opposed to each other, coexist in us; we carry about ideas and feelings the most contradictory. We waver, we vacillate under their diverse and conflicting empire. At one time, we endeavor to reject entirely the one or the other; at another, to forget them all alike, and to live on without thought, without purpose. Vain effort! Souls are oppressed by the problem, perplexed or wearied, driven into vagaries or inaction. It can be avoided, neither by inaction, nor by extravagance. It must be resolved, resolved in morals as well as in politics, for each of us as well as for the state. For it is not a question which is merely political; neither can it be exhausted, wholly and to the bottom, by charters, laws and cabinets. It is a matter in which every one is interested, and to which we all ought to attend,—ourselves and on our own account. We must preserve, for souls and the world, so much of the movement, which the eighteenth century has pressed upon the world and upon souls, as accords with order and law, which it has often renounced.

The new truths and the new laws, which have come to us from this period, and the eternal truths and the eternal laws, which it has forgotten, must live and reign together in our thoughts, that we may know without uncertainty, and perform without perplexity, whatever they require of us. In this way alone shall we see the termination of this mixture of agitation and dejection, this skepticism of sober as well as disordered minds, this sterility of movement, as well as of wisdom, which are the specific evil of our epoch. The government and the people are inclined to charge this evil, each upon the other, and to refer, the one to the other, the busi-

ness of curing it. 'Let power be deserving, firm, active, fruitful,' say some; 'let it sustain and quicken, control and elevate society; society will follow; evil will cure itself, the good will come; but it belongs to power, in every thing, to make the beginning, to assume the responsibility.' 'How shall I make a beginning? How assume the responsibility? It is in society itself, in souls that the evil resides. They are feeble, vacillating, inert, full of skepticism and weakness; let them help themselves, let them govern themselves. I will place no obstacle in their way. This is all that any one has a right to demand of me, for it is all that I can do.' A wretched apology for fickleness of mind and of heart! In the regeneration which the times demand, there is duty and there is labor for all:—first, for power, because its position is elevated; it sees and is seen afar; it is power which bears the torch and the banner; if it hold them low, society falls into darkness and disorder:—secondly, for society, for every one of us; as we are all infected with the evil, which we invoke power to cure. Power is inadequate to heal it in ourselves, in all of us. Our intelligent, active concurrence is indispensable. And it is precisely in this concurrence of public powers and individual wills, that the value and the dignity of free governments reside; it is in this way that they become mighty in the moral as well as in the material world, salutary for immortal souls, as well as for temporal interests. Good there cannot be, except as it is the work of all. Power or society, ministers or simple citizens, let us eagerly ascertain, each one his own part in this enterprise; let us discharge our duty in the common duty. To him who shall best and soonest discharge his, will belong the glory and the energy which follow success.

ARTICLE IV.

HISTORY AND LITERATURE OF THE SAMARITANS:—EPISTOLÆ SAMARITANÆ.

By Elihu Burritt, Worcester, Mass.

EDITORIAL NOTE.

THE reception of the following article from our friend, Mr. Burritt, has turned our attention to the brief account of the history and literature of the Samaritans, contained in the late learned work of Dr. Robinson;* to which we are indebted for a few remarks, calculated to increase the interest of our readers in the curious and instructive correspondence which is here introduced.

The Samaritans, dwelling at Nābulus, (the Neapolis of the Roman age, and the Sichem and Sychar of the Scriptures,) it appears, have been for the last two and a half centuries a very small community. At present they are estimated at about one hundred and fifty souls. It

* *Biblical Researches in Palestine, Mount Sinai and Arabia Petræa.* By E. Robinson, D. D. Boston, New-York, London and Halle. 1841.

appears also that two centuries ago they had small communities at Cairo, Gaza and Damascus. But their origin and history are topics of peculiar interest to biblical scholars and antiquaries. The occasion of their correspondence with several learned Europeans, and its continuance for more than two centuries, under the impression that they were communicating with their brethren of the same faith, constitute a most singular chapter in the "Curiosities of Literature." Some things in their epistles to their European correspondents would seem to indicate, that the deception attempted to be practised upon them had been entirely successful. But Dr. Robinson's account of his interview with them at Nâbulus, in 1838, renders this doubtful. "They were very civil and polite," he remarks; "answered readily all our inquiries respecting themselves, their customs and their faith; and asked many questions, especially the priests, respecting America, and particularly whether there were any Samaritans in that country. We did not understand them as believing that other colonies of Samaritans actually exist there or elsewhere; but they seemed to have the idea that such a thing was possible, and were anxious to learn the true state of the case."*

The published literature of the Samaritans consists of "various copies of the Pentateuch, in whole or in part; and of this series of letters, at four different periods, stretching through an interval of nearly two and a half centuries. In addition to this, Gesenius discovered, in a Samaritan manuscript in England, a curious collection of hymns, chiefly of a doctrinal nature, which he has published with a commentary. They possess also manuscripts of a work professing to be the book of Joshua, often mentioned in their letters."† This has never been printed. Accounts of their tenets and rites have been often drawn up from these sources, which are also referred to by Dr. Robinson.

In respect to their present condition, he remarks: "At the time of our visit, neither they nor any one else spoke of any Samaritan except at Nâbulus; our Samaritan guide certainly knew of no other. It appears to be the last isolated remnant of a remarkable people, clinging now for more than two thousand years around this central spot of their religion and history, and lingering slowly to decay; after having survived the many revolutions and convulsions, which in that long interval have swept over this unhappy land; a reed continually shaken with the wind, but bowing before the storm."‡

Mr. Burritt's account of the origin and history of this remarkable people is derived from the Scriptures, and the subsequent authorities referred to in the margin. We commend it to our readers as a rare and interesting scrap of history, and the correspondence which follows, as one of the most singular occurrences in the records of the literary world. SE. ED.

INTRODUCTORY OBSERVATIONS:—HISTORY OF THE SAMARITANS.

The following correspondence between a handful of Israelites and several of the *savans* of Europe, if not of particular historical importance,

* Bib. Research. Vol. III. p. 104. † Ibid. p. 132. ‡ Ibid. p. 134.

may yet possess a slight interest, as developing some peculiar traits of Hebrew character. These traits, which are found among the Jews in every climate and country, in every circumstance and avocation of life, we have reason to believe still characterize,—under different or modified forms,—the *Lost Tribes*, wherever they may be scattered on the globe. For it is questionable, whether there were any discriminating degrees of guilt or goodness, between Manasseh of Jerusalem and Hoshea of Samaria; or whether the Hebrew captives, which Shalmaneser distributed among the cities of the Medes, were further sunk in idolatry than those whom Nebuchadnezzar led to to the *streams of Babylon*. Nor is the reason apparent why the Samaritan captives, in the remotest territories of the Persian empire, might not have cherished their ancient customs and religious institutions with as much devotion, as that multitude of Jews, *both great and small*, who fled for refuge to the banks of the Nile, after the demolition of their city and temple by the Chaldeans.

If Israel was ever more defiled with idolatry than Judah, it was the result of the political manœuvres of their profligate kings, rather than of any national or predisposed dereliction. Their first sovereigns sought, in his unprincipled ambition, to sunder forever the great tie that still bound them to the house of David, and to prevent the two factions from ever again mingling into one. The expedient which he adopted for this purpose was both effectual and fatal. He seduced his subjects from their old custom of going up to Jerusalem to worship, by insidiously inveigling them into the idolatrous rites of their Pagan neighbors. Some of the successors of Jeroboam stationed guards along the southern border of Samaria, to prevent those yearly pilgrimages to the temple, which had continued to be made ever since the country was divided under Joshua. During the long bloody wars which ensued, the kings of Israel became alternately allied with, and subject to the surrounding nations; still the religion of their fathers was never extinguished among them. There were always some who would not bow the knee to Baal. Although their national existence terminated at their expatriation by the Assyrian monarch, yet a remnant,—probably not more than one fourth of their number,—was unavoidably left behind. These still clung, with religious devotion, to the leading customs and institutions of their fathers. The heterogeneous multitude, with which Shalmaneser replaced the captives of Israel, were forced, by a royal edict, into a nominal adoption and observance of the Jewish religion.* He even commanded one of the Israelitish priests to be sent back to Samaria, to teach those Pagan colonists "*the manner of the God of the land.*"† The result of this religious instruction and influence among the foreigners was an anomalous culture, which probably bore the same resemblance to the Jewish religion, as that of the Roman church, to the Protestant creeds of our day.

A few years after the invasion of Shalmaneser, Hezekiah, king of Judah, sent posts through all the cities, villages and coasts of Israel, to invite the remnant of the ten tribes to Jerusalem, to participate in the

* 2 Kings 17: 3, 6, 24.

† 2 Kings 18: 25—34, 41.

great passover which he had appointed. The long wars between Israel and Judah were now over; the bitter feuds between the brethren, which had been mutually aggravated by centuries of border warfare, were now laid aside. Both of the parties stood in an affecting position. On the one hand, a few remaining Israelites still wandered about their half depopled coasts, as perpetual mementos of the judgments that had annihilated their nation. Their brethren, the Jews, on the other hand, were tottering on the very rock where, as a nation, they had been wrecked forever. It was under these circumstances that the king of Judah sent out his heralds from Dan to Beersheba, to summon the Jews and all the remnant of the ten tribes to appear in Jerusalem to go up again together into the temple of Jehovah, to meet once more around a common altar, there to mingle their offerings, and conciliate their offended God, that the still reserved vials of his wrath might not be poured out upon them, to make the cities of Judah like those of Samaria. This appeal was responded to by thousands from the countries of Samaria and Galilee. A large proportion of the northern tribes of Israel had probably escaped the Assyrian bondage; and although many of them treated the message and messengers with scorn and contempt, a multitude, even from the very vicinity of Tyre, went up with humbled hearts to that interesting and memorable feast in Jerusalem. They there renewed their covenant with each other and with their God. The temple of Solomon was thronged with a multitude of worshippers, such as had not trodden its courts since the days of its illustrious founder. The congregation of the ten tribes was conspicuously prominent in that vast assembly, both from their number and zealous devotion. Nor had they come up thither alone. Many of those foreign colonists, who had complained to their Assyrian master that they did not understand "the manner of the God of the land," inquired of the journeying Israelites the way to Zion. The pilgrims replied: "*Come with us and we will do you good.*" And they went up together to the house of God; and the voice of joy, which arose from the streets of the sacred city, was mingled with the notes of gladness from those, who first learned, on that great festal day, "to speak the language of Canaan." The songs of praise, that ascended to heaven on the seventh day, were as long and loud as those of the first; for "the Levites and priests praised the Lord day by day, singing with loud instruments unto the Lord." The hour of separation came. The valedictions of the parting moment were interchanging between new-made friends. Multitudes, who had never before been in Jerusalem, still clung to the shadow of its hallowed sanctuary. Thousands, that clustered around the porches of the temple, stood listening, in rapt devotion, for those strains which had now died away upon the ear. The rainbow of promise sat like a diadem upon the tabernacle of the Lord. The pillar of cloud by day and of fire by night seemed again to cover the holy of holies, like some conciliating angel's wing. There was a spell of holy and quiet rapture on every heart, as if the gate of heaven had opened suddenly, and disclosed a vista of beatitudes that entranced their spirits. Men said farewell! and met again; again gave the parting hand and fervent blessing, and again met to sing one more hallelujah.

At this affecting moment, "the whole assembly took counsel to keep other seven days; and they kept other seven days with gladness."

This remarkable passover terminated with an act of mutual faith and devotion, which served to strengthen the new bonds between Judah and Israel. Without separating, at the end of these fourteen holy days, they proceeded, with one heart, to enforce a summary reformation throughout the whole of Palestine. They marched together through all Judea, and overthrew all the altars and images of Baal. This done, the Jews accompanied their brethren of Israel into Samaria and Galilee, and there demolished all the places of heathen worship, until every idol was destroyed, and the worship of the God of Israel reinstated in the whole country.

The pious Hezekiah was succeeded by the veriest Nero, that ever sat upon the throne of Judah or Israel. This impious profligate surpassed all the Pagan aborigines of Canaan, in every species of cruelty and abomination. He and his son, Amon, involved Judah in a worse idolatry than that into which Jeroboam enticed the Ten Tribes. During the sixty years of their united reigns, the Jews sunk to a greater depth of moral degradation than the Israelites of Samaria and Galilee.

On the accession of Josiah to the throne, another general reformation was effected. Again were all the images and agents of heathen worship banished from his territories. The religious institutions of Moses were re-established and enforced by royal precept and authority. The temple was cleansed of every relic of heathen worship; and, having been thoroughly repaired, the people, from one end of the world to the other, were summoned to keep the passover at Jerusalem. They went up in numbers that corresponded with the immense preparations. Again, *those that were left in Israel* were seen in that vast convocation. Samaria, Galilee and Judah now comprised the kingdom that Josiah held under the king of Babylon; those that remained of the Ten Tribes consequently became his subjects. As such they assembled with their brethren of Judah at Jerusalem, on the great feast day of the nation. Of this memorable festival, the sacred writer affirms: "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah."

Forty years after this passover, Judah had been almost entirely emptied of its inhabitants. The last detachment of Jewish captives had been led beyond the Euphrates. Those of the Ten Tribes, who had taken up their residence in the cities of Judah, during the reign of Josiah, shared also in this captivity, and were dispersed, with their Jewish brethren, throughout all those countries, whither their fathers had been exiled more than a century before. During the last two years of Jerusalem's blockade, the Israelites of Samaria and Galilee were shut out from the holy city; and those of them, who still adhered to the institutions of Moses, were prevented from making their annual pilgrimage to the temple. But as soon as the Babylonish forces were withdrawn, while the ashes of the temple and of the royal palaces were still warm, a small company of about eighty Israelitish pilgrims, from Shechem, Shiloh and Samaria, was discovered approaching the mournful scene. With clothes rent and faces scarified

with voluntary marks of abasement, they proceeded slowly and sadly towards the hallowed spot of their former worship, to lay their last, little offering upon the smoking cinders of God's altar. They were met, in the silent streets of Jerusalem, by a Jewish renegade who had just imbrued his hands in the murder of Gedaliah. With well counterfeited expressions of sorrow and sympathy, he invited them to Mizpah, the seat of the governor whom he had just assassinated. The unsuspecting Samaritans had no sooner reached the limits of the city, than they were all massacred, with the exception of ten, and thrown into a trench without the walls. After the assassination of Gedaliah, there was, for the period of fifty-two years, nothing but desolation throughout Judea. All who had strength to fly, fled into Egypt and the surrounding nations. None but a few wretched paupers remained behind, who obtained their subsistence from the thorns that covered the pleasant places of the daughter of Zion.

The years of the Babylonish captivity had now been fulfilled. A jubilee was proclaimed for the Hebrew captives throughout all the Persian empire. A royal edict gave a free passport for every descendant of Israel to his native country, at the expense of the kingdom. No special application to the tribes of Judah and Benjamin was intimated in this proclamation. The Persian monarch did not recognize, nor did the Hebrews remember any such distinction. The descendants of all the tribes of Israel had met and mingled in that school of affliction. They had there learned the never to be forgotten lesson, that they were brethren. Those who had been carried thither by Shalmaneser, as well as the last company of captives that left Jerusalem, participated in all the privilege and protection conveyed in the edict of Cyrus. The edict itself was issued and afterwards recorded in the very region assigned to the first captives from Palestine. The permission to return to their native country was conferred indiscriminately upon the Hebrews, and by them indiscriminately accepted. We have no data to institute a comparison between the number that returned and that which remained ; nor have we the means to ascertain how many of each of the twelve tribes ultimately found their way back to the land of their fathers. But every fact and circumstance recorded of this captivity strengthens the probability, that, in proportion to their numbers, there were as many of the *ten tribes* that returned, as of the other two. And there is sufficient reason to justify the supposition, that there were as many of the children of Judah and Benjamin embraced in what have been termed the *Lost Tribes*, as of any other two of the twelve. Some of the first men of these two favored tribes had been elevated to distinguished offices of honor and trust in the realms of Babylon, Media and Persia. We find them occupying their stations, years after the proclamation of Cyrus. Others, who stood in the very presence-chamber of those oriental sovereigns, only asked and obtained leave of absence for a specified time, in order to assist in rebuilding Jerusalem.

But even if those of the Ten Tribes that returned were only a small moiety of those who resided in Judea, and were carried away by Nebuchadnezzar, the company that rebuilt the walls of Jerusalem must have been fairly represented by each of the twelve tribes. For, while Shalma-

naser was overrunning Samaria, almost the entire tribes of Simeon and Dan were, from their location, placed *à l'abris* from the Assyrian invaders. In 1 Chronicles 4 : 41—3, we find the children of Simeon, even in the days of Hezekiah, adding to their territories by extensive conquests in the interior of Idumea ; wresting from the descendants of Ham, by force of arms, "*fat pasture and good, land wide, quiet and peaceable,*" for their flocks. In the 42d verse we are told how a detachment, led by their four captains, scaled the embattled cliffs of Mount Seir, "and brought down to the ground those that dwelt in the clefts of the rocks." In the 43d verse, we learn that, not satisfied with these conquests, they pushed forward even to the country of the Amalekites, and completely extirpated the remnant of that once powerful nation. Also, during the three years' siege of Samaria, the Israelites, in the border towns, enjoyed and improved the opportunity of escaping into Judea, and other surrounding countries. Hence the frequent recurrence of the phrase : "*the children of Israel that dwell in the cities of Judah,*" which we find in the history of Hezekiah and Josiah.

The genealogy, which Ezra and Nehemiah give of the principal families that came with them, is too imperfect of itself, and too imperfectly connected with anterior genealogic records, to enable us even to refer the *heads* of these families to their respective tribes. In some cases, the descendants of a distinguished family are given, and in others, the children of the inhabitants of certain cities or towns, as "The children of Elam," and "The men of Bethlehem." Among the latter cases are mentioned "The men of Michmas," "The men of Bethel and Ai," "The children of Senaah;"—all towns belonging to Ephraim or Manasseh. Nor is the whole number of the Hebrews, that returned with Nehemiah, embraced in his genealogic table. He only quotes the lineage of about 30,000, while the remaining 12,000 are left without any genealogy.

But, whatever may have been the comparative numbers of the different tribes that left the Persian empire, long before they came in sight of their beloved Jordan, the words Judah and Israel had ceased forever from being mentioned in contradistinction from each other. And if God had *caused to cease the kingdom of Israel*, as predicted by Hosea, they had just begun to realize the promise uttered by the same prophet : "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head [Nehemiah ?], and they shall come up out of the land ; for great shall be the day of Jezreel ;" i. e. *the day of God's sowing*. Every variety of metaphor is introduced to illustrate the unanimity which should thenceforth exist among the several tribes of Israel. Ezekiel, then residing among the captives in the Babylonish empire, in his prophecy concerning the consolidation of the houses of Israel and of Judah, likens them to *two sticks joined or twisted together into one stick*, or travelling staff. The prophecies abound in like figures, indicating the intimacy of the union which should subsist, in all coming time, between the tribes.

We have adverted to these circumstances and results of the Hebrew captivity, mainly because of their bearing on the subsequent character and history of the *Samaritans*, the remote ancestors of the authors of the

EPISTOLÆ SAMARITANÆ. A remnant of the Israelites, as we have said, were unavoidably left in the towns and villages of Samaria. These became incorporated with the colonists which Esar-haddon had sent from different portions of his empire, to repopulate the country, which he had almost emptied of inhabitants. These foreigners were required by him to adopt the religion of the Israelites; which they did, in most of its essential ceremonies, while, at the same time, they pertinaciously adhered to the worship of their Pagan deities. During the seventy years of the Babylonish captivity, these seemingly incongruous cultures had been resolved into one, which retained some of the prominent characteristics of the Jewish religion. When, therefore, they heard that the Jews had returned from their captivity, and were beginning to rebuild the temple, and the walls of Jerusalem, "they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye do; and we do sacrifice unto him, since the days of Esar-haddon, king of Assur, which brought us hither."* The Jews, predetermined to re-establish their religious worship in all its ancient purity, and to preserve it from ever being adulterated again with any heretical culture, peremptorily refused any copartnership with the Samaritans in the great work, or any communion in their religion. The reasons which they assigned for this refusal were that they alone had been commissioned by Cyrus to rebuild Jerusalem; that the Jews had been sent home for this very purpose; and that they alone bore the credentials of the emperor of Persia to execute this sacred commission. This reception from the Jews stung the Samaritans to the quick. Their resentment soon broke out into open opposition to the newly returned Jews. They tried every expedient to impede or prevent their enterprise. They sent messages to the Persian throne to excite suspicions against them; they threw out reports and insinuations impeaching their loyalty. For awhile, they succeeded in impeding the work; but were again humbled and mortified by an edict from Darius, which commanded them, not only to offer no opposition to the enterprise of the Jews, but even to contribute to its support by subsidies of all kinds of provisions and other necessities.† These were the sparks that kindled up that burning and bitter hatred between them, which, five centuries afterwards, existed with such virulence, that the Samaritans refused to give our Saviour a night's lodging, because he appeared to be travelling towards *Jerusalem*; and which also caused the surprise of the Samaritan woman, when he asked her for a drink of water, "*because the Jews have no dealings with the Samaritans.*"

When the temple and the walls of Jerusalem had been completed,—a work into which the Samaritans had been forced as reluctant tributaries,—other causes of mutual animosity ensued. Several intermarriages had occurred clandestinely, and other domestic and civil relations had been formed between the parties during a temporary absence of the Jewish governor. Immediately upon his return, he employed a summary process to check this growing intercourse. He even expelled, or "*chased,*" as he says,

* Ezra 4: 2.

† Ezra 6: 1—12.

one of the high-priest's sons, because he had married the daughter of Sanballat, a distinguished Samaritan leader.* Upon this, Sanballat and his confederates built a temple on Mount Gerizim, and invested his fugitive son-in-law with the pontifical robes.† Samaria immediately became a city of refuge for all the disaffected Jews, and was soon filled with fugitives from Jerusalem.‡ These were hailed with a species of triumph by the Samaritans, as valuable proselytes to their cause, and as such were chosen to the sacred offices of their new temple. Their religion consequently underwent a change. Hitherto every kind of deity, that was worshipped in the Assyrian empire, had shared with the God of Israel in their adorations. But as soon as their temple was completed,—in which religious service was as regularly performed as at Jerusalem,—and the law of Moses had appeared in Samaria, these false gods were proscribed. The true worship, as prescribed by this law, was adopted and performed,—according to the reluctant testimony of some of the Jewish Rabbins,—with more precision in its details than at Jerusalem. Had the Samaritans adhered to the gods of Cuthah, Ava, Hamath and Sepharvaim, they would have been more tolerable to the Jews; but having erected a temple and an altar in opposition to theirs, stolen their religion, and seduced so many of their worshippers, they launched against them such invectives and anathemas as could have been uttered only by the deadliest hate. They prohibited any commerce or communication with them. They made it an abominable pollution to touch or handle any thing belonging to the Samaritans, to drink of their wells, or to eat of the fruit of their fields. They shut up every avenue of reconciliation; they refused to accept repentance, or bestow pardon, and excluded them forever from being received as proselytes. They wished to consign the souls of the Samaritans to annihilation, and to sink their graves beyond the reach of the archangel's voice; and, therefore, with a malignity that has few parallels, they excommunicated them from any participation in the general resurrection.§

The Samaritans, not at all intimidated by these anathemas, maintained their ground with marked success. To give a kind of dignity to their sect and religion, they had a copy of the law of Moses, written in the ancient Hebrew, or Phœnician character, not only because their people were more familiar with this, but also to convey an idea of their freedom from those innovations which they charged upon the Jews. Although they received only the five books of Moses as their standard of religious belief and worship, they entertained no little respect for the prophecies; as was evinced in the conversation of the Samaritan woman with our Saviour, when she remarked: "I know that Messiah cometh, which is called Christ," etc. Among other points of difference between them and the Jews, this was in their favor, that they rejected all traditions, and clung with tenacious minuteness to the letter of the written word. The Jews were forced to confess that these apostates, as they called them, observed the law better

* Nehemiah 13: 28.

† Joseph. Antiq. B. XI. ch. 8.

‡ Ibid.

§ Lib. Rab. Eliezer.

than themselves ; for our Saviour testifies that the latter made the *commandment of God of no effect by their traditions*. The Samaritans met the Jews at all points with the authority of the Holy Scriptures, and chose their quotations with much adroitness to give divine sanction to the schismatic points of their religion. They even pretended to find precepts and precedents to justify their selection of Mount Gerizim, as a place of worship, rather than Jerusalem. Among other reasons which they advanced for this preference, was the very natural one offered by the woman to our Saviour : "*Our fathers worshipped here !*" They insisted that it was there that Abraham, when he had passed through the land of Sichem, raised the first altar to the God of Israel, ever erected in the land of Canaan ; that it was there that Jacob presented his offerings and communed with his God. Not satisfied with these precedents, they tried to enhance the veneration of their favorite mountain by an act of sacrilegious audacity. For, in Deut. 27 : 4, where God commanded the Israelites to erect an altar to his glory on Mount Ebal, upon their passing over Jordan, the Samaritans substituted Mount Gerizim. Being accused by the Jews of this falsification, they threw back the allegation upon their accusers, and charged them with altering the passage by putting Mount Ebal for Mount Gerizim. To support this counter-charge, they alleged, that, as God had chosen Mount Gerizim as a place whence to pronounce his blessings, and Mount Ebal his curses, the former was certainly preferable for his altar. Their Pentateuch discovers, in one or two other instances, some altered or inserted passages to convey a divine authority for choosing Mount Gerizim instead of Mount Ebal, as a place of worship. The variations, additions and transpositions, which are found in the Samaritan Pentateuch, compared with the Hebrew, have been noted with extreme accuracy by some of the most distinguished philologists of Europe. And it has been justly remarked, that it is less surprising that variations should be found between the two Pentateuchs, than that there should be so few of them. For, during two thousand years, these exemplars had been in the hands of two parties, between which no friendly relations have existed, and who have always kept the unwasting embers of mutual hatred burning between them. Most, if not all, of these variations may have been the unavoidable results of different copyists ; with the exception of the few premeditated changes which the Samaritans inserted to sustain their cause against the Jews.

During the earlier ages of the Christian church, Origen, Eusebius, Jerome and others had cited the Samaritan Pentateuch ; but from the end of the sixth to the end of the seventeenth century, it remained in oblivion, without ever being mentioned by Christians of the East or West. At this latter period, Julius Scaliger, having heard that the Samaritans of the East still retained this Pentateuch, called the attention of the learned to the importance of securing a copy. This object was finally effected by Pietro della Valle, in 1616, who found and purchased one in Damascus. Four years afterwards it was sent to Paris. Several others were subsequently brought into Europe, besides other Samaritan manuscripts, consisting of fragments of liturgies, commentaries, etc. The *Savans* of

Europe not only succeeded in securing fifteen or sixteen of these copies, but,—what was equally interesting to them, as we trust it will be to our readers,—they were so fortunate as to set on foot that correspondence which we propose to give under the head of

EPISTOLÆ SAMARITANÆ.

Among those who were most active in bringing about this correspondence, was Robert Huntington, then Minister of the Gospel of the English Factory in Aleppo. While on a tour to Jerusalem, in 1671, he visited the Samaritans at Sichem, in order to learn the character of their customs, civil and religious institutions, etc. The lively interest he manifested in them, excited their wonder and surprise; and they asked him, if there were Israelites also in his country. Having replied in the affirmative, they handed him a leaf written in Samaritan characters; and when they saw that he could read them, their astonishment redoubled, and they began to think that “they had found an Israelite indeed, in whom there was no guile.” They had no doubt that the Israelites, spoken of by Huntington, as residing in England, were really their brethren. Huntington seized this favorable impression, to compass an object of the highest interest to the learned of Europe. He proposed that they should write to these pretended brethren in England, and enlighten them upon the principal points of their religion; but above all to give them an account of all the religious rites, observances, customs, manners—domestic, social, civil and religious—which distinguished them from the Jews. And, as a farther expression of his religious sympathy for these English Israelites, he suggested the importance of sending them a copy of the law. This *ruse*, of doubtful piety, succeeded admirably. One of the Samaritans immediately put into his hands a copy of the Pentateuch; and, eight days afterwards, they sent to him in Jerusalem, the letter which he had asked and offered to forward to their brethren in England. The letter and the manuscript arrived safely in England. Thomas Marshall, who was then Rector of Oxford college, replied, in the character of a devout Israelite, to the letter of the Samaritans. A correspondence was thus established in 1672, and continued at intervals for nearly fifty years. We propose to furnish a few specimens of the letters, embraced in this series, beginning with a translation of the one which Huntington solicited and sent to England.

THE FIRST LETTER ADDRESSED BY THE SAMARITANS OF SICHEM, TO THEIR
BRETHREN IN ENGLAND, 1672.

Translated from the Samaritan.

“Through the power of the Lord, let this Letter come to the city of England, to the congregation of the children of Israel *that are* Samaritans. The Lord preserve them. From the congregation of Israel dwelling in

Sichem, and from Marchib, the son of Jacob, of the blood of the children of Ephraim, the son of Joseph the Just.

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IN THE NAME OF THE LORD, THE GREAT, THE MIGHTY AND THE TERRIBLE!

In the name of JEHOVAH, the I AM THAT I AM, our LORD and the GOD of our fathers, the GOD of Abraham, and of Isaac, and of Jacob, who hath said in the law: "I am the God of Bethel." He is the most high God, the possessor of Heaven and earth; ELOHIM EL-SHADDAI, who sent Moses, the son of Amram, with the law and the ordinances, and revealed by his hand the hallowed Mount Gerizim, the house of God.

After this, we send you our salutations, O congregation of Israel, people of the Lord your God, whom he hath chosen to be unto him a peculiar people, from among all the nations upon the face of the earth; for ye are a holy people unto the Lord your God.

And now we will declare unto you, brethren, children of Israel, that we are adherents to the law of Moses, the prophet, in truth, and that we keep the holy law, and are called *Samaritans*; because we observe the Sabbath, as the Lord hath said: "*Let no man go out of his place on the Sabbath day.*"

And we go not out on that day from our places, except to the house of the Lord to pray, according as he hath said: "All who sought the Lord went out unto the tabernacle of the congregation." Ex. 33: 7. And we do nothing in it of any kind of business, except to praise and magnify the Lord, and to read in the law. Nor kindle we fire in it, nor sleep we with our wives on the night of the Sabbath; but the children of Judah kindle fire in it, and observe it not in truth; but sleep with their wives on the night of the Sabbath, and in it go forth without the city, and ride upon beasts. Nor wash they themselves in water from every sort of uncleanness; but we wash in water, and purify ourselves from every kind of uncleanness. We pray also every day in the morning and evening, according as the Lord hath said: "The one Lamb thou shalt offer in the morning; and the other lamb thou shalt offer between the evenings." Ex. 29: 39. We prostrate ourselves upon the earth and worship the Lord with our faces towards Mount Gerizim, the House of God. We also observe the feasts, which are seven, called *holy convocations*. The principal is the feast of the Passover, in which our fathers went out of Egypt. On that day we sacrifice the offering of the Passover, in the first month, on the fourteenth day, between the evenings, at the going down of the sun. We eat it roasted with fire, with unleavened bread and bitter herbs. We do this only at Sichem in front of Mount Gerizim, the House of God; nor do we this, unless we know whether the first day of the *Nisan* of the Greeks has arrived. The feast of unleavened bread is only on the seventh day. We eat unleavened bread six days, and on the seventh we keep a feast on Mount Gerizim. We go up in the morning

after the night for the reading of the law; and after prayers, the priest utters blessings from the eternal hill upon the heads of the children of Israel. We count fifty days from the morning of the Sabbath, which is of the seven days of the feast of unleavened bread, to the morning of the seventh Sabbath; and this is the appointed feast of the harvest. On that day there is a feast on Mount Gerizim, like the solemn feast of unleavened bread. We do not count from the morning of the feast of the Passover, as the Jews do.

We also observe the seventh month; the first of which is *the Sabbath of the memorial of blowing the trumpets, a holy convocation.* Lev. 23: 24.

The tenth of this month is the day of propitiation, when we read in the law, and pray, and sing psalms throughout the day and night, from evening to evening. We all fast, both men and women and children, great and small; we only release the infant at the breast. The Jews release their children under seven years.—We also keep the solemn feast of the booths, on the fifteenth day of the seventh month. On that day there is a feast on Mount Gerizim like the former. We also make booths, according as the Lord hath said: "And you shall take you, on the first day, the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows from the brook;" Levit. 23: 40; and we remain in these seven days with joy. Each day of the seven we hold a feast on Mount Gerizim. The eighth day of the convocation is after the feasts of the Lord. We make a strict and just computation. If the conjunction of the sun and moon happen in the night, or on the day before noon, when less than six hours have elapsed, that day is the first of the month. But if there have passed more than six hours, or six full hours of that day, the first of the month will be on the morrow of that day. If the conjunction is of the moon, the month is twenty-nine days; and if of the sun, the month will be thirty days. If the conjunction be during the eleventh, or earlier than this, of the month Adar of the Greeks, the year will be intercalary, and of thirteen months; and the month after this will be the first of the year. But if the beginning of the month happen on the twelfth, or later than that, of the month Adar (of the Greeks), that month will be the first, and the year will be twelve months in length. The Jews do not compute like us.

We remit debts in the year of remission, from the first of the seventh month; and in like manner on the year of Jubilee. We sprinkle the waters of uncleanness upon every one who is defiled by a dead body, on the third and on the seventh day. A woman remains in the impurity of her courses seven days. A bearing woman, who has given birth to a child, rests in her uncleanness forty-one days for a male, and eighty days for a female. We circumcise the male on the eighth day, according as the Lord hath commanded; nor do we delay it a day; but the Jews put it off one or two days.

We wash ourselves from the uncleanness of the night, and of that of sleeping with woman; nor do we touch any article of the company of the unclean without washing ourselves with water. We offer the fat of the

sacrifice as the Lord hath said, and give to the priest the shoulder, the cheeks, and the ventricle. We take not to wife the daughter of a brother, nor the daughter of a sister ; but the Jews marry the daughter of a brother, and the daughter of a sister. We believe only in Jehovah, and in Moses, and in the law, and in Mount Gerizim ; and we turn ourselves towards it while worshipping God. The Jews believe in other things, and turn themselves towards *Jafna*, on the south of Mount Gerizim. There are among us priests of the children of Levi, and of the children of Aaron, and of Phineas ; but among the Jews there are none of the children of Phineas. We are all of Joseph the Just, of Ephraim and of Manasseh, and of the tribe of Levi ; and we dwell in the holy Sichern, and in Mount Gerizim. There is also with us the Holy Book, the book of the law from the day of grace, in which is written : "I, Abisha, the son of Phineas, the son of Eleazar, the son of Aaron the priest, have written this Holy Book in the entrance of the tabernacle of the assembly, in the thirteenth year of the settlement of the children of Israel in the land of Canaan, and in all its borders around about." We read the law in the holy language, the Hebrew tongue ; nor do we any thing but according to the commandments which God hath given us by the hand of Moses, the son of Amram, upon whom be peace forever.

We announce unto you, O society of our brethren, children of Israel ! that there came to us an uncircumcised man from France and from your region, whose name is Robert Huntington, and that he told us that ye were a numerous people, pure and holy like us. And he said that ye had sent him to us to the village of Sichern. He asked of us a copy of the law. And he also justified his words unto us in a manner, by writing before our faces in the holy language, and by making mention of Mount Gerizim. We gave unto him a complete copy of the law, in the holy tongue, to manifest unto you that we are righteous, and that we are of you, and cleave to the law of Moses. It is only from love to you that we have sent you the law by an uncircumcised man ; for that is a reproach unto us. We have answered your request, and sent unto you a copy of the law and two letters. And now we pray you, in the name of *Jehovah*, the *I am that I am*, let not our petition remain in vain. Tell us what is your law, and the language you speak, and what is the name of the city in which ye dwell, and who is your king, and what law is his ; whether there are among your priests descended from Phineas, and among them a high-priest or not. I adjure you, in the name of the Lord merciful and gracious, acquaint us with the right way, and tell us nothing but the truth. Send us a copy of the law which is among you, in the holy language ; send us also from among you wise, discreet and understanding men, and among them some of the sons of Phineas. Ye know, brethren, that the Lord hath set apart for himself the children of Israel of Mount Gerizim, according as he hath said : "To his habitation shall ye seek, and thither shalt thou come." Deut. 12 : 5. He commanded us also to keep a feast according to his words : "Three times shalt thou keep a feast to me in the year." Ex. 27 : 14. He hath said moreover : "Three times in the year shall all the males appear, and it shall come to pass, if ye do this, the Lord your God will

bless thee, and thou shalt turn it into money, and bind up the money in thy hand, and shalt go into the place which the Lord thy God shall choose." Ex. 27: 14.

Ye know, brethren, that all the prophets are buried in the region of the village of Sichem; our father Joseph, *Ben-forath* (vide Gen. 49: 22.), and Eleazar, Ithamar, Phineas, Joshua the son of Nun, and Caleb the son of Jephunneh, and the Seventy Ancients, together with Eldad and Modad. Now if it is in you to show favor and truth, ye will return us word; and if ye cleave to the ordinances of Moses, and to the law and to Mount Gerizim, the house of God, ye will send unto us letters and men from among you. Be not frightened at the way. Send us nothing by a Jew, for they hate us. And if there come none of your men, return us word by some of your friends. If there be among you the book of Joshua, the son of Nun, and the book of Canticles, and of prayers, send them to us. Tell us the truth, and what your law is; for we read the law from "*In the beginning*" to "*In the sight of all Israel.*" Gen. 1: 1. Deut. 34: 12. Send it all in the holy language of truth. What is the name of the *Hash-hab* which is to arise?

And now we adjure you, by the covenant of Abraham, of Isaac, and of Jacob, and by Moses, the son of Amram, send not our request away empty, but send unto us the passing year.

After this and before this we praise the Lord, the God of heaven and earth; and all that in them is; and we plead for his mercy and righteousness to show you what is pleasing to his majesty, to teach us, and teach you, the good way. Amen! We pray also that he will preserve you with great care, and redeem you from the hand of your enemies, and gather your exiles into the land of your fathers, Amen! by the work of Moses the Faithful. We say: "My faith is in thee, O Lord! and in Moses, the son of Amram, thy servant, and in the holy law, and in Mount Gerizim, the house of God, and in the day of judgment and of salvation. Blessed be our God forever! and blessed be his name forever! And the peace of God be on the righteous, perfect, pure and faithful prophet Moses, the son of Amram."

We have written this letter in the valley of Sichem, over against Mount Gerizim, on the third day, the fifteenth day of the sixth month, the same as the twenty-seventh day of the month Ab, of the Greeks, in the year 6111 of the creation of the world, the second year of the remission. The commencement of the seventh month of this year is on the fourth day, on the beginning of the eleventh of Elul of the Greeks. Blessed be the Lord! From the congregation of the children of Israel, the Samaritans dwelling in Sichem and Mount Gerizim, on which be peace! This year is the year 3311 of the settlement of the children of Israel in the land of Canaan. Blessed be the Lord!

ARTICLE V.

PARSEES IN ENGLAND.

Journal of a Residence of Two Years and a Half in Great Britain. By Jehangeer Nowrojee and Hirjeebhoy Merwanjee, of Bombay, Naval Architects. London. 1841.

INTRODUCTORY NOTE.

THE Parsees of India are a branch of the same idolatrous sect who, in Persia, are called Guebers, i. e. *Infidels*. They are the descendants of the ancient Fire-worshippers of Persia. They call themselves *Behendie*, or followers of the true faith. They live chiefly in the deserts of Caramania, towards the Persian Gulf, and in adjoining provinces. They have been, until recently, but little known, but are said to be laborious and temperate cultivators of the ground. Their manners are mild. They drink wine and eat all kinds of meat; divorce and polygamy are prohibited by their religion. They worship one Supreme Being, whom they call the Eternal Spirit, or Yerd. The sun, moon and planets they believe to be peopled with rational beings. They regard light as the primitive cause of all good, and darkness as that of evil; and, as is said, are worshippers of fire. This, however, they deny, and say that, because they find in fire an image of the incomprehensible God, they offer their worship before a fire. On the same account they keep a fire uninterruptedly burning, in their holy places, which they say was kindled by their prophet Zoroaster, four thousand years ago. Their holy book, *Zend-Avesta*, is attributed to Zoroaster, as its author. They do not bury their dead, but expose them upon the towers of their temples, to be devoured by birds; and from the part first eaten by the birds they judge of the fate of the deceased.*

Such are a few of the characteristics of this peculiar people. It is interesting to contemplate the advances of European civilization towards the countries where they dwell. Much more is it interesting to see their attention directed towards the light which is approaching them from the western nations. The time is not far distant, when, we may hope, by a more frequent intercommunication, they will become equal sharers with us in the empire of mind. May they also be partakers, with us, of the like precious faith. SA. ED.

From the Asiatic Journal, June, 1841.

One of the most remarkable effects, as well as a sure indication, of the approximation which has been long gradually, and is now rapidly, taking

* See Encyc. Am., Art. Guebers, etc.

place between Western and Eastern nations, is the frequency of the visits paid by individuals of the latter to Europe. The overland route has done much towards divesting the journey of its terrors, but the motive for undertaking it must still be strong to overpower the timidity and the indolence of the Asiatic character. No means are better calculated to establish an intercourse between these great portions of the human family that will improve the least civilized of them, than these reciprocal visits to each other, which will unite them, in time, by a kind of moral highway; whilst descriptions, like the one before us, will familiarize the people of the East with the manners of Western nations.

A more rational, sensible and well-written book of its class has rarely been published than this Parsee Journal and, as the work of Asiatics, not of European foreigners, it is a remarkable production. Many readers will suspect that the authorship is only nominally and by adoption that of the Parsee travellers; we have, therefore, made it our business to inquire particularly into this matter, and we find that it is really the result of their sole unassisted labors, even the language having undergone no revision by others. The volume was compiled, as they state, in their "Concluding Observations," for their own countrymen, and was originally intended to be published at Bombay; but the natural impatience of their English friends to learn their observations upon what they saw in this country led them to depart from their first intention.

These Parsee gentlemen are the son and nephew of Nowrojee Jamsetjee, the present master-builder in the Company's dock-yard at Bombay; which noble establishment was founded in 1735, by their ancestor, Lowjee Nusserwanjee,—from whom this highly respectable family is called "The Lowjee family,"—who was foreman to a Parsee builder at Surat, and whose talents attracted the attention of the Government. These descendants in the fifth generation of Lowjee,—who were attached at an early age to the Bombay yard, with the view of following the profession of their forefathers,—heard "of the progress making by that giant steam," and of its extensive application to marine purposes, even to vessels of war, in Europe; and their relative, the head builder, resolved to send them hither, to learn the best forms of vessels to be propelled through water by wheels, in order that the Bombay naval arsenal might keep pace with the improvements of the day. With the view, therefore, of acquiring a correct knowledge, in the dock-yards of England, of the construction of steam-vessels, these two young gentlemen embarked at Bombay, on the 29th March, 1838, on board the *Buckinghamshire*, with their preceptor and two servants of their own caste; and after a voyage the vicissitudes of which made them repent that they had not travelled by the overland route, they reached Dover on the 21st August.

They at first took up their residence at the Portland Hotel; but in September they placed themselves with the Rev. Mr. Hopkins,—the brother of Captain Hopkins, of the *Buckinghamshire*,—at Egham, in order to acquire a thorough knowledge of English and mathematics, and with whom they resided a twelvemonth. Having the acquaintance of Sir Charles Forbes (of whose kindness and attention they speak in high terms),

and introductions to several persons of influence, they possessed all the necessary facilities for indulging their curiosity as well as for prosecuting their scientific inquiries.

The accuracy of their descriptions of what they saw, and the judicious tone of their remarks, which will render the work invaluable to their countrymen, are the only drawbacks upon its interest to an English reader, who will meet with no absurdity to provoke his contempt, and no ignorance to excite his mirth. In their accounts of the dock-yards, indeed, —and the remark may be extended to the scientific exhibitions,—their clearness and accurate apprehension of the subject will often improve the imperfect information of many of our own countrymen.

The first circumstance which forcibly struck their notice, on their arrival in London,—after the forest of masts which crowd our river, which is, however, “but a stream to the Ganges or Indus,”—was the throng of people and immense number of vehicles hurrying along. “Every street down which we looked,” they say, “appeared to be pouring out countless multitudes, and from the noise, we were apprehensive that some public commotion had taken place, or that there was some grand spectacle to be witnessed.” They were informed, to their astonishment, that this stream of life flowed every day for twelve or fourteen hours. The elegant equipages they observed in the parks, the spirited horses, the handsome harness, the rich liveries, and above all, the beautiful females, “fair, with light hair,” who occupied these swiftly-rolling vehicles, excited their admiration. Our ladies, they observe, “have mild blue eyes, and very sweet expression of countenance.” Another object of wonder was the number of omnibuses in the streets. “Where they all come from, where they are going, where the people could be found to fill them, and how the owners, drivers and conductors were to be paid, seemed a mystery to us.”

Nowrojee and Merwanjee appear to have been highly delighted with Madame Tussaud’s exhibition of wax-work, and they relate some anecdotes of waxen gentlemen being mistaken for real, and real gentlemen for waxen, which will startle their countrymen. Their remark upon Voltaire, whose effigy they beheld in this exhibition, affords an index to the liberality of their religious creed: “We looked much at him, thinking he must have had much courage, and have thought himself quite right in his belief, to have stood opposed to all the existing religious systems of his native land. He, however, and those who thought differently from him, have long since, in another world, experienced that if men only act up to what they believe to be right, the Maker of the Deist, the Christian and the Parsee, will receive them into his presence; and that it is the professor of religion who is nothing but a *professor*, let his creed be what it may, that will meet with the greatest punishment from Him who ruleth all things.”

Sir Charles Forbes took his Parsee friends, or caused them to be taken, to the Italian Opera, where they saw the exquisite Taglioni; and their English companion, who was fascinated with her, frequently asked them how they liked her dancing. They took little interest in it, and were

astonished to hear that she was paid one hundred and fifty guineas a night :

Only think (they exclaim), one hundred and fifty guineas every night to be paid in England to a woman to stand for a long time like a goose upon one leg, then to throw one leg straight out, twirl round three or four times with the leg thus extended, to curtsy so low as to nearly seat herself upon the ground, to spring occasionally from one side of the stage to another ; all of which jumping about did not, on her part, occupy an hour ; and to get more money for *that* hour every evening, than six weavers in Spitalfields (who produce beautiful silk for dresses) could earn all of them, working fourteen hours every day, in twelve months ! It does appear so absurd that a dancing woman should thus take out of English pockets every night, for an hour's jumping, more than would keep six weavers of silk, their wives and families, for a whole year ! Had we not seen instances that convinced us the English were clever people, we should have thought them very foolish indeed thus to pay a dancing puppet.

They were better pleased at the Victoria Theatre, with the tumbling, and feats of strength, and the exploits of Mr. Blanchard as a monkey.

They visited a more important theatre, the House of Commons, and listened to the debate on the Irish Registration Bill, 25th February last. The vehement eloquence of Mr. O'Connell seems to have touched their feelings, whilst the less energetic speech of Sir Robert Peel made no powerful impression. They notice a peculiarity in his action whilst speaking, thrusting one of his hands out beyond his coat. They describe these eight or nine hours as the most exciting they ever spent. "And yet, upon the whole," they say, "we were disappointed. We had expected to have seen the representatives of all the wealth, all the talent, all the resources of the country, better dressed and a different looking set of men. We saw them with their hats upon their heads for the last two or three hours sleeping in all directions, and only opening their eyes now and then, when a cheer louder than common struck upon their ears ; still such an assemblage of men, holding the destinies of millions in their hands, we may never again see."

Surveying the panoramic view of London at the Colosseum, they make the following reflections upon the various religious buildings :

When we looked upon the immense number of churches, Catholic chapels, dissenting places of worship, Jews' synagogues, and all those varied places that are set apart in London for the different modes of worship, we could but think what extremely odd creatures men were ; and we said to ourselves : "Oh, that all those places were what they appear to be, and what they were professedly built for ! *for men to pray to their God therein for all the human race, and to offer thanks to their Maker for the numerous benefits bestowed upon them ;* instead of which, some of them, it is to be regretted, are used to find fault with each other's creed, and to point out the rocks and shoals upon which other sects have

split, instead of looking out for the whirlpools into which they are themselves rapidly gliding." Oh, we thought, would that religion in England was not taken up as a trade! Would that charity and brotherly love were preached up and acted upon, instead of finding fault with their fellow-brethren, and exciting each other to bitter religious hatred, which has for centuries past thrown discord among men, and severed the dearest ties of friendship and love in society!

They were disappointed with our gardens; they are not arranged like those in Bombay, which have "fruit trees standing in the middle, at certain distances, and vegetables growing between them; gravel walks having plants of rose, jessamine and other scented flowers, on both sides. In England, on the contrary, flowers and fruits are grown in separate pieces of ground, the latter very often of one particular sort, so that, when the season is over, they present a dull appearance." English travellers (Miss Roberts, for example) complain of the heterogeneous mixture of the kitchen and flower gardens in Bombay as unsightly; so much is taste a matter of habit.

The Parsees made a tour in the interior of England, and even visited Scotland, of which they give very faithful details. They will excite the wonderment of untravelled Parsees by the statement that, in this journey, they travelled 1,240 miles in three days and eleven hours, by three sorts of conveyances, on an average at little more than $2\frac{1}{2}d.$ per mile, and at the rate of $11\frac{1}{2}$ miles per hour.

In the chapter on our customs, manners, education, etc., they restrict their notices to the mere external forms, without venturing any critical remarks. With great good feeling, they say: "Our only object is to convey to our countrymen such things as appeared singular to us, and we should consider ourselves very ungrateful and undeserving, received as we have been into families with perfect confidence, if we violated that confidence by making any remarks disrespectful to our good and kind friends."

Such is the curious journal of these two Parsee travellers, which is a fit counterpart to the "Notes of a Journey to Bombay," by the lamented lady we have just named, and may be read in this country as an amusing and not an uninteresting book.

ARTICLE VI.

GERMAN PERIODICALS.

A Translation from the Deutsche Vierteljahrs Schrift.

By the Junior Editor.

INTRODUCTORY NOTE.

IN the first No. of this work (Vol. I. p. 15), we intimated "our design, as early as shall be found practicable, in the successive numbers of the Eclectic, to furnish brief sketches of the history and present state of periodical literature, in the several countries from which our selections must be principally made." In pursuance of this plan, we transfer to our pages an article on *German Periodicals*. The name of the author is not given in full; but the initials, W. M., undoubtedly belong to *Wolfgang Menzel*. If we had no other evidence, it would be easy to trace in this essay the vigorous hand which wrote the "German Literature." A brief notice of this distinguished man will assist our readers to appreciate the merits of the present article.

Wolfgang Menzel was born in Silesia, June 21, 1798. He was sent to the *Elizabetanum*, in Breslau, in 1814; subsequently he studied philosophy at Jena and Bonn. In 1820, he went to Switzerland, and became head-master of the public school at Aarau. In 1825, he formed a connection with Cotta, the great German bookseller, at Stuttgart. In 1833, he was elected to the legislature. He first became known to the literary world by some poems published in 1823. In 1824, through the *Europäischen Blätter*, published at Zurich, he made war upon "the empty forms of poetry and the applauded nullities of German literature," attacking, at the same time, the school of Goethe. In 1827, his "*History of the Germans*" appeared at Zurich. After 1825, he became the editor of the *Literaturblatt*, at first without publishing his name. His work on "*German Literature*," published at Stuttgart in 1828, exposed him to many violent attacks; but he steadily pursued his plan, and by remoulding the *Literaturblatt* established himself on a strong position, whence he not only defended his own opinions, but assailed those of others. His two tales, "*Rübezahl*" and "*Narcissus*," which appeared at Stuttgart in 1829, 1830, added to his reputation as a poet. His "*Tour in Austria*" presents a just and graphic picture of the national characteristics of the Austrians, particularly of the Viennese. His "*Annual of the Most Recent History*," published at Stuttgart, 1829-35, in five volumes, is a valuable work. In 1836, he issued a second and enlarged edition of his "*German Literature*." The excellent translation of this work, by Prof. Felton, has recently introduced the author to the American public.

Menzel undoubtedly ranks among the best German writers. His style is vigorous, condensed, and much more lucid than that of his countrymen generally. If he is sometimes obscure, it is the characteristic, not of his own mind, but of the nation to which he belongs. In the midst of his strictures on German periodicals, it will be seen that he falls, occasionally, into the very faults which he condemns in others. "His moral and religious feelings are high and pure, his critical perceptions are keen, and his power of illustrating his ideas by the ornaments of fancy, and from a wide range of literary and scientific acquisitions, is almost unrivalled. One English critic compares him to Burke; and one of his own countrymen said of him that he wrote like an Englishman."*

We shall not undertake to review the judgment which Menzel has pronounced on the periodical literature of Germany. Our acquaintance with this vast field is too limited to allow us to speak with confidence. Were we to express an opinion, founded on partial knowledge, it would accord substantially with that of this distinguished writer. Indeed, the most cursory perusal of German periodicals will suggest to English readers many of the sentiments which he entertains. We are often surprised, when looking over the numbers of different journals conducted with great diligence and learning, at their utter want of adaptation to reach and move the public mind. But we prefer to commit the essay to the reader without any comments of our own. Menzel, it must be allowed by all, is amply qualified to do justice to the subject; and we find no evidence in the progress of his remarks to call in question his general candor and fairness.

It is with pleasure that we add, however, that the *Deutsche Vierteljahrs Schrift* (German Quarterly) forms an honorable exception to most of the strictures of its contributor. This journal was commenced, January, 1838; and it has been conducted with eminent ability and success. Its subjects are generally well chosen and judiciously treated. Among its contributors, besides Menzel who writes frequently for it, are Humboldt, Leonhard, Bulau, Fischer, Leo, etc.—Jr. Ed.

It is matter of surprise, first of all, that we have so many periodicals in Germany; in 1837, according to the booksellers' *Jahrbuch* for that year, there were eight hundred and sixty-eight. If it is the difficult undertaking of the journals to bring under review every thing important, which is thought or done, a general view of the journals themselves ought, at least, to be easier. But what museum or reading-room in Germany, and what scholar, who merely devotes himself to a particular department, has not been obliged to struggle against the difficulty of overlooking nothing among so many periodicals? Still it is not so much the multitude of these journals that we would censure, as the unwise division and splitting up of their resources. States which constitute a political power

* Prof. Felton's Preface to the American Translation of the "German Literature," p. 10.

need political organs of the views of the government, and also of the sentiments of the different oppositions, if there are any. Every city, indeed every country town with its district requires, at least, an advertising paper for its local interests. Every science, every branch of art should have a journal; and so should trade, manufactures and agriculture. A multitude of journals, therefore is necessary; but this number should not be increased tenfold by competition, without necessity.

It is especially to be lamented that we have no great, comprehensive central organ of the national mind. Where there is no discussion of local interests, where—in reference to common, national interests, to science and art—the talents which are allied to each other ought to unite, even there local spirit and an utterly foolish rivalry interfere, and dissipate the talents. England and France are evidently much before us in this particular. In those countries a few great political journals maintain the ascendancy; in these the leading parties concentrate all their energies; they are conducted on a definite and consistent plan, and sustained by the best talents of the party; and thus they are recognized by the nation as the organs of those parties, and become, as it were, a monopoly by an overwhelming increase of subscribers. Rivalry is possible here only to a very limited extent; it arises on the reinforcement or division of old parties, or the commencement of new ones; new journals originate when they are made really necessary by the changed constellation of political parties. The number of great, leading party papers is always comparatively small. Parties understand too well the advantage of a concentration of their resources; and the public, accustomed to the open discussion of important political questions, will sacrifice neither its interests nor its money without necessity. It adheres to a few commanding journals, though they cost more; it would not habituate itself to many smaller ones, were they to cost less. It must be expeditiously and substantially served. It does not care to know what two hundred ordinary minds, inexperienced younglings,—who have undertaken an editorship, because unfit for any thing else,—and what little cities, in every corner of the kingdom, babble and chatter about the occurrences of the day; but it must see at a glance, in a few papers, how the best-informed and most celebrated statesmen and organs of the principal parties handle the question. And in respect to the literature which is not political, a few great reviews hold the predominance in England; by means of which it is practicable to survey the entire field of English literature, and direct the opinions of the whole nation, while, at the same time, the private sentiments of the critic who speaks through these journals must be accommodated to the national feeling and intelligence.

In this way, one would suppose, journalism would be managed in Germany; and perhaps we might be led to believe, that deeper characteristics would be developed by a literature, which can not only compare with that of England, but, indeed, in internal richness excels it. In Germany, however, the relation of journalism to literature is less favorable. To avoid confusion in our survey, we will consider periodicals in the four divisions of *political, scientific, literary and local* journals.

POLITICAL JOURNALS.

These have a twofold character. Some of them present a merely historical account of the occurrences of the day ; others defend the interests of an existing political power, or the views of a political party. The oldest papers were all of the first named class, and were generally issued from neutral free cities. Such were those of Frankfort, Nuremberg, Augsburg and Basle ; and such, more recently, was the neutral "*Correspondent*" of Hamburg. Gradually there arose official gazettes and party papers ; but they did not supersede the neutral, historically edited papers. These, on the contrary, maintained a commanding influence, as, in particular, the "*Allgemeine Zeitung*"* has shown, which has survived all the storms of the Revolution and Restoration, and always remained the first gazette in Germany. The reason is obvious. The organs of the great powers hold each other in equilibrium within the domain of the German language. An Austrian gazette cannot gain the ascendancy, because a Prussian stands by its side, and rivals to both of them are the papers of the smaller states,—all in the same domain of language, all intended for German readers. But the less powerful states offer a neutral territory for a newspaper, which, serving no predominant public interest, presents every thing in a simple narrative style. One such gazette Germany must have ; and if it were not the "*Allgemeine Zeitung*" at Augsburg, there would be another somewhere else. Party papers are not more able than the official gazettes to force these neutral historical publications from their commanding position. They spring up only in times of excitement, to disappear when the excitement itself has passed away.

Here all the relations are determined, and all the boundaries are laid down. It were consequently unjust to require more from the political journals, than they can accomplish in the circumstances in which they are placed, and do actually accomplish. More than they are they cannot be. The interest of Germany in all the political occurrences of the fatherland, Europe and the whole world is very great ; fondness for writing is perhaps still greater ; as to the industrial advantages of editing political papers, most are accurately informed. Hence the imprisoned fluid of political eloquence is ready, at any moment, to pour itself forth in the form which shall be opened to it by the turn of the cock.

Nothing but sheer unreasonableness can object to our political journals, that they are not like those of England or France. In those countries the official gazettes are also the organs of powerful parties, because there can be no ministry which does not spring from a majority of the people ; and against those are arrayed opposition papers, which are also

* This gazette was established in 1798 at Tübingen, and was then called the "*Weltkunde*." Being soon interdicted, it re-appeared at Stuttgard with its present name. In 1803, it was transferred to Ulm, and subsequently to Augsburg. Its success has been very gradual ; in 1829, its subscribers did not exceed one half of the present number. And even now it is supposed that some papers in Germany have more subscribers, though none are so extensively read, or conducted with equal talent.—J.R. ED.

the organs of large parties. The newspapers are only the continuation of the struggles of Parliament. In Germany the official gazettes are only the organs of cabinets; and as opposition papers are arrayed against them, with a frequency inversely proportionate to their own influence, it follows from this state of things that they can keep back what they please. It is only in the weaker constitutional states that opposition papers produce an occasional commotion; but they are scarcely heard of beyond the boundaries of a small territory, and soon die. Voluntary silence, on the one hand, and compulsory silence, on the other, cannot possibly accomplish what the English and French journals accomplish, as they are governed by a directly opposite impulse,—that of making every thing public. Calms and hurricanes are hardly more opposed to each other; in respect to which we may remark, that a perpetual hurricane is as unnatural as a perpetual calm.

For some time past we seem to have been agreed, that an unofficial gazette can succeed in Germany only through its neutrality, its historic character. In the place of the departed opposition papers, neutral flags of all sorts meet together, which mask their political insignificance,—as to which indeed they are blameless,—by copious extracts from foreign journals, profound discussions of topics connected with civil and ecclesiastical law (the Hanover and Cologne questions), medicine, commerce, manufactures (the cholera, water-cures, railroads, beet-sugar, etc.), and by occasional elegant gossiping. But, we must repeat, the age tolerates no deeper political characteristics; and, when looking at the formal side of our gazettes, we must reckon as something, at least, the activity with which they observe every thing which occurs, and we must admire the elasticity of language which has elevated forecast and talent to so high a grade. If we compare the gazettes of the present day with those which are more than twenty years old, we must admit that they have attained to rare circumspection, tact and expression.

SCIENTIFIC JOURNALS.

These must be viewed from an entirely different point of view. In the wide domain of science, the German republic of learning can organize itself as it pleases. Here there are no gates, no boundaries. Here political interests and considerations cease. The Germans are the most scientific people in the world. In particular branches of science they may be surpassed by the learned of other nations, but not in them all. They have possessed themselves of the richest materials in the widest circuit, and in all departments of science they are at home. It follows necessarily that they should have discovered the means of communicating the ascertained results, in the shortest way, to the entire public; in a word, that a journalism of the most comprehensive and pregnant character should correspond to the richness and depth of scientific literature in Germany.

But the fact is otherwise. Hitherto we have had no central point, from which we have surveyed all the districts of intellect, spread out

around us like so many compartments. *The Universal Literary Journals, Repertories*, etc. have indeed been conducted very circumstantially and multifariously, and, in part, very fundamentally; but a completeness of view, a vigorous comprehension and separation of the materials have always been wanting. The subjects were not lucidly arranged; nor was there consistency in the opinions, as they often proceeded from diverse and personal considerations. These journals were frequently mere collections of commentaries, of all grades of scholarship, and of polemic sallies, originating in the casualties of rivalry; in them were mirrored all schools, all stages of scientific development, all learned fashions, the personal position, the old age and the youth of the editor. They resemble a conglomerate of all sorts of stones, great and small, polished and unpolished. Indeed their form, and their immethodical succession of criticisms of all kinds allow no one to obtain the mastery over them. But their greatest defect is their want of a single, clear, strong spirit to arrange and animate the whole. Instead of taking their position above scientific literature, they have stood under it, and formed a mere conduit, not always of the purest elements. The best and most important are distinguished solely by their extensive learning,—and this only in particular departments,—and not by an all comprehensive and all pervading spirit; and they seek their reputation in the greatest possible remove from practical life, in the most secluded and learned aristocracy, voluntarily renouncing all influence over the great public. One is evidently aiming at the supremacy in the republic of learning. But this journal (the *Berliner Jahrbücher**) shut itself out from the profane public by its language; nor can it attain its end in the learned circle, because it proceeds from the point of a very one-sided speculation, to which empiricism, rich and conscious of its secure position, has never been less inclined to make concessions than now.

This periodical excepted, it did not occur to the *Universal Literary Journals* to desire a distinctive character. They received promiscuously whatever was learned; and some, whose elasticity has sensibly declined, are no longer distinguished by a profound minuteness; they bring to market not unfrequently some stale quarrel of the antiquated heroes of the professorial chair. The view, however, that universal literary journals, which are not devoted to a particular department, should not confine themselves to the learned circle, but impart the results of their collected scholarship to the entire public, in a word, to the *nation*, has been adopted by none.

The English reviews are certainly less learned, and we do not wish to surrender the pre-eminence of German science, through a blind love of novelty, and a desire to imitate whatever is foreign, whilst we commend, in other respects, the example of these reviews. English editors proceed

* The full title of this journal is, "Jahrbücher für wissenschaftliche Kritik; herausgegeben von der Societät für wissenschaftliche Kritik zu Berlin." It is sustained by more than two hundred of the ablest men in Germany, and combines a larger amount of talent and scholarship than any other periodical in the world. It is too learned however for general circulation.—J.R. ED.

from an entirely different position. They have not learning principally in their eye, but the nation. It behooves them, therefore, to enlighten the nation, to make it at home in the field of literature; and, to effect this, they transplant themselves to the position of the nation, feel and think as the nation does, pronounce in anticipation the opinion of the nation, which it silently confirms through the subscription list. Hence a few confessedly good reviews can, without difficulty, arrogate authority and maintain it. They can and must restrict themselves to leading topics, omitting those minute details which fill hundreds of the quartos of our learned German periodicals. They do not by any means attain to our thoroughness, but they have another important advantage over our journals,—great influence and energy. We must be permitted, therefore, to express the wish that we, proceeding from our learning, may meet the English, proceeding toward their practical efficiency.

If we have often done justice to the national tact of the English, in other respects, why not also in this? Can our so profoundly learned German scholars deny that the old Greeks and Romans,—were they to live at the present day, and were they to lay hold of modern civilization,—would act like the English? Did not these lauded nations of classic antiquity,—which are incessantly set before us as our example, without our having learned as yet to be as practical as they were,—go forth from the clear consciousness of their nationality; and did they not stamp their national character on every thing which issued from their thoughts and their hands; and was not practical efficiency their only expedient for the safety and the honor of the nation? As soon as they lost the national basis, the classic spirit degenerated into Alexandrine scholarship, full of characterless learning, sophistry and fancifulness.

The false enthusiasm of religious and political sects, learned speculation, æsthetic fancies dash their motley and changeable waves, with the least injury, upon a robust national understanding and character, which cannot endure any womanish, childish, sickly or affected extravagance. This we see in England. In Germany, alas! the national consciousness has become so much weakened, that these waves frequently dash over it; and men have sought elsewhere a sure foundation and foothold, but always in vain. We are convinced that they must go back to that national feeling, which Britons have never lost; for only in this can we find that strong position of nature that cannot be drawn from under our feet; while attempts to restore a national stand-point, by a political, ecclesiastical, scientific or æsthetic stand-point, have proved and must prove abortive.

If universality, or, as it has been called, cosmopolitanism,—to which our nation is so much inclined,—diminishes our one-sided partiality, and receives eclectically every thing from every quarter, there is also an objectionable passivity, an indefatigable accumulation without nice discrimination, a giving way to whatever is foreign, often at the expense of self-esteem. Universality, an interest in every thing which lies without us, the tolerant and honorable acknowledgment of whatever is foreign,—of that even which is hostile to us,—constitute a distinction which we

have before all other nations. But it often borders on the want of character, and is a real virtue, a genuine, noble peculiarity of our nation, only when we, in connection with our multifarious learning, show a character, a national consciousness, which takes its place, not under, but above the influx of that which is foreign, and not merely loves, admires, imitates every thing indiscriminately, but also judges severely, righteously and worthily, and, in all circumstances, knows how to maintain against other countries its own dignity.

In opposition to the establishment of German periodicals in this lofty style, stands a manifest evil—the learned language. It must be confessed that some improvement has been made in the progress of time; but many of our most intelligent scholars,—who are perfectly at home in certain departments, and whose communications might be valuable to the entire nation,—still employ a style of writing, which is intelligible and tolerable only to those who are initiated into the same department. Not a few write so designedly. They would think themselves degraded, if they were writing for the so called people. By popularity they understand an extreme of shallowness and vulgarity, which is by no means to be included in this term. But most write in the track of a customary pedantry, and can descend to a popular style only when constrained by publishers, who desire to profit by their reputation; and yet even then they do not break away from that prolixity to which they have been accustomed in academical lectures. Some, indeed, in the latest times, aspire to a style which is profoundly learned and at the same time popular; but the number of those who succeed is not large. They often resemble dancers who drag along chains attached to their feet. As learning is striving to become more and more courtly,—a fact which is proved by the frequent transmutation of the title of Professor, into “Hofrätke,” “Geheime Hofrätke,” “Geheimerrätke” and “Staatsrätke,”—it is to be hoped that the courtliness will react favorably upon them, and that more and more suppleness will be introduced into the stiff limbs of German scholarship.

Jesting aside, it cannot be denied that our scholars would not only become much more useful, if they would write in a smooth, concise, lucid, persuasive style, but they would secure much more influence and reputation; particularly if they would not disdain to write, together with their principal works, some leading articles for periodicals (I mean only in the larger journals as I have intimated), essays in which they exhibit the grand results of their researches, for the public incitement and the general good, and if they would stand no longer on a little German professor’s chair, but at Athens, before the collected people, that will one day erect for them a statue. Without permitting ourselves to pronounce a premature opinion, we will confidently submit to the future, whether it is not possible to oppose quiet to constraint, a rich and tolerant comprehensiveness to all sorts of narrow one-sidedness, a clear insight and illumination to prejudices and passionate obscurations, a healthy knowledge to sickly science, an exhibition of really new advances of the human mind and of society to fashionable follies. It seems that in the disagreeable glutting of the market, men look around for an open place where they

may be able to breathe once more. It seems that anarchy of opinion, having ascended to its highest point, needs at last the opposition of an authority, which will be voluntarily recognized, if it is deserving, and makes itself efficient in the right place and in the right society and preserves, at the same time, its energies undivided.

The internal management of those periodicals, which are devoted to a particular science, is attended with fewer difficulties; but there are many defects even here. Let us take a look, for example, at the *theological journals*. Who will deny that we have a pre-eminence, in this respect, over all other nations? Where is there to be found a more active religious life, where a more earnest inquiry after divine things, a more profound and comprehensive study in all departments of dogmatics, morals, exegesis, ecclesiastical law and ecclesiastical history, than in Germany? In later years, particularly, the religious spirit,—which had become depressed in the time of Frederick the Great, and under the influence of the French Revolution,—has risen to new dignity and power; and whatever life and literature introduce anew into this field, is made known, at the same time, and investigated in the journals. But the wonderful efforts of the periodicals to bring every thing under review are themselves not to be overlooked; for we have in Germany not less than sixty-four theological journals. Is it indeed possible that the public,—even the theological public,—can interest itself, at the same time, in all these journals, and look over them all? In consequence of this splitting up, must not many valuable articles escape general observation; and, on the other hand, will not the public be wearied by many long, tedious, ordinary essays? Would it not be far better to have a few leading journals, in which the principal parties,—on the Catholic side, the Ultramontane and Josephine, on the Protestant side, the Supranaturalist, Rationalist and Pietist,—should exhibit their sentiments, in which case all the best talents of a party might combine to write solely for such a journal? It must clearly be for the interest of the parties to have such powerful organs. They would effect incomparably more than these sixty-four publications now can; in which a few professors and clergymen speak out here, a few there, and a few yonder, and, by their much speaking, only prevent one another from being heard.

But the public would gain the most, if it could possibly place itself in this way, readily and perfectly, on every stand-point of the different parties. We can take five or six great periodicals, but not sixty-four. None are so good as to contain all which will interest and instruct; and none are so bad, especially at the beginning, as to contain nothing which is valuable. But it is desirable that the most important and most interesting discussions should be found in the fewest possible leading party journals, that they may be easily sought out, and easily surveyed. Before the weighty interests of a party, the little local interests of a province, a university city, a coterie, an individual, must vanish; and the different views of those who belong to a great party in the church, on subordinate questions, can also be unfolded in a single leading journal, without any risk to consistency in the principal matter. The necessity of a condensed and classical style, in such a periodical, will prevent much

superabundance of language; which, as everybody knows, instead of alluring, repels the reader. In a word, the light which is now diffused every where, and dissipated in an immense space, would be concentrated on a few foci, and gain incomparably in efficiency. Much valuable talent would first discover its true position, first learn its real power.

If the number of states, provinces and cities in Germany demands a large number of official and local gazettes, these political arrangements ought not to be transferred to the domain of religion. Why do men voluntarily copy those maps which are pervaded by numerous boundaries, over which they first complain, when free will first ceases? Or is this local, divisive spirit, indeed, a deeper and more irradicable characteristic of the Germans? There are professors who ridicule the rivalries of smaller states, who, nevertheless, know not how to place themselves above the rivalries of smaller universities. But the honor of an university cannot compare with the momentous interests of a confession, embracing one half of Germany.

But the large number of theological journals is to be explained by a reference, not so much to the multiplicity of universities, as to the extraordinary number of different opinions in all the confessions. Here conscience comes into play; and far be it from us to desire that the so long restraining power of German conscientiousness should be weakened. But in order to accomplish something in great things, men must yield to the majority in little things. Without this principle no party can be permanent. The Protestant union, two hundred years ago, was shipwrecked on conscientiousness in trifles. Bellarmin and his school first encountered the Reformers victoriously, when that great party had become divided, in consequence of a too scrupulous conscientiousness, into Lutherans, Melancthonians, Flacians, Heshusians, Osandrians, Zwinglians, Calvinists, Crypto Calvinists, Anabaptists, Schwenkfeldians. In our day the religious passions have cooled; still the affair at Cologne should not have exposed the theologico-philosophical differences, and the hundred discrepant opinions of the Protestants, over which Görres justly triumphed.

But if a one-sided stiffness, an aristocratic restriction of opinion, a consistorial despotism, the tyranny of an interim, a formula of concord, a synod of Dort be one extreme which must be avoided, anarchy of opinion is certainly the other. Between the two the proper mean may be found; and if the intelligent theologians of the last century succeeded in overcoming, in the estimation of the public, that hierarchy, it ought not to be impossible for those of the present century to oppose anarchy with success. But this cannot be done without great and influential journals, which shall concentrate authority and talent. The entire Cologne controversy might have been carried on in five leading journals, more comprehensibly for the public, and, at the same time, more consistently, than in one hundred journals and two hundred pamphlets, in which it was lost, like a noisy stream in the sand.

There are twenty *pedagogic* journals in Germany. This is an astonishing excess. The teaching class, it is well known, is not in a situation to make important contributions to periodicals; and to only a few of the

most favored, in large cities, is it permitted to obtain access to all these journals. But if all were sent to the house of every teacher, inasmuch as their time is so precious, they could not read them all. Most of them, consequently, are useful only within a very narrow circle, although calculated, perhaps, for the widest circulation. How much good which they contain is in this way overlooked, or exerts a merely transient influence upon a few readers, when it would produce very different results, if it were published in one leading journal. Instead of twenty, two would suffice; especially if they were careful to collect and communicate to the public only what is most valuable, and if they were sustained on all sides without rivalry. One should proceed from the *humanistic*, the other from the *realistic* stand-point. Philological inquiries, which can, with no sort of propriety, be mixed up with pedagogism, belong to an exclusively philologico-archeological journal.

Of periodicals for *national* and *political economy, administration, justice, police*, there is no excess in Germany. On the contrary, in reference to the comparative anatomy of the body politic and candid criticism on the existing state of things, much remains to be done.

Philosophical journals have found, hitherto, a very restricted public in Germany; and this only during the culmination of a particular school, which has always been of short continuance. Philosophy, having never gone out from the lecture-room and the study to the public market, has never become an affair of the people. She has always been too dignified for this, her tone too lofty, her language too obscure. She has thought that she should degrade herself, if she courted the favor of the multitude, and brought an oblation to the general intelligence. She has even boasted that she had done so little to court the favor of the dominant power; and that noble independence, in which she moved, was, in the last century and at the beginning of the present, her highest glory. More recently, a philosophical school has returned to the long forsaken path of the old scholasticism; which attained to rare distinction, as is well known, in the service of the then dominant hierarchy, and monopolized the whole business of instruction. But, notwithstanding the great pains which appear to have been taken to establish a similar scholastic authority, in the service of the now dominant secular power, it is quite too much opposed to the spirit of the times to compass its end. Instead of outflanking the age, it has been outflanked by the age; and, in accordance with the religious and political parties of the present day, has separated into two conflicting sects; one of which defends the existing state of things in church and state, and the other advocates a total reformation of faith and society, on the theory of deified humanity. Both have established a journal; but the first has never gained a hold upon the people, and it has maintained itself only with difficulty and with a sacrifice of part of its influence; and the other, on account of its extravagance, cannot continue long, and is quite as unpopular as the former.

Of *historical* journals there is no want in Germany. In most provinces, there are societies whose business it is to bring to light antiquities, records, old chronicles, and historical notices of every description. Many

of them publish journals, in which they make known their discoveries with their comments thereon. Still, larger periodicals are needed for general historic investigations, especially German historical inquiries. Mone's valuable *Anzeiger* is chiefly taken up with the antiquities of language. The very excellent annuals of Raumer and Hormayr are too small to supply the place of larger journals. The *Archives* of Hormayr was conducted on a very happy plan, but, unfortunately, it is discontinued; and the valuable journals of Schlosser and Bercht are also again discontinued. At the same time there is wanting a central organ in the wide field of historical inquiries; and it is very difficult to establish one, inasmuch as the historical societies of particular German countries are not disposed to withdraw their own journals, and send their most important discussions and investigations to a central paper. But in the astonishing compass of historical studies in Germany, in the incalculable richness of new sources, new views, new discoveries which yearly come to light, the want of a comprehensive periodical is hardly to be justified.

In the domain of *natural science* alone, has journalism attained to that elevation on which it should stand, surveying the wide panorama of life and literature, receiving from all sides, imparting to all sides, arranging, moulding. Most of the natural sciences have some great journal of undisputed authority, which is conducted by the ablest men in that department, and sought by all their fellow-laborers in the same department. But here, also, there is an excess of competition, which renders a comprehensive survey very difficult, and, perhaps, if certain leading men were to pass away, would make the authority of the journals themselves doubtful again, unless preserved, as we would hope, by the continuance of the yearly conventions of naturalists.

Of *medical* journals there are forty-three in Germany. It must be granted that different modes of practice require different periodicals; also that medicine, which, in reality, is less a science than an art, and which rests mainly upon observation and experiment, cannot be concise and at the same time intelligible. But forty-three journals are an astonishing number. What physician who practises daily can read them all, and to what physician who does not practise can they be useful?

The number of journals in natural science can be justified only by the number of particular departments, which are sufficiently important to have a separate periodical devoted to them. Local interests can here establish no competition with propriety, the sole effect of which is to prevent a desirable concentration. Agricultural, technological and forest journals alone can be allowed to particular provinces; inasmuch as agriculture and manufacturing interests are very different in different places. But it seems that this natural hierarchy of journalism is penetrated, in many ways, by a rivalry which was unnecessary, and which only confounds our knowledge.

LITERARY JOURNALS.

The publications devoted to the fine arts, belles letters, or literature, have increased in a wonderful manner. There are fifty of them in Ger-

many,—according to the booksellers' Jahrbuch, already referred to,—and in this number many little local papers are not included, which spring up in the country towns on every side like mushrooms, and which, together with local notices, and the political occurrences of the day, contain novels, poetry, riddles, etc. mostly plagiarized, and may, therefore, properly be reckoned among literary papers. How modestly these periodicals began in the last century! And with what unparalleled boldness do they now press forward beside and among one another! Specific local wants, which can make so many periodicals necessary, are not to be supposed. The standard of taste is pretty much the same in all German cities. The general diffusion of education, the reading of the so called German classics, above all, the circulating libraries, furnished with fashionable writings, and the plays, published in the Repertory and differing but little from each other, have brought about this result.

In respect to metrical, particularly, lyric poetry, there prevails, in all the literary periodicals, the same tendency to poetic eclecticism. They copy all known fashions, and receive every thing new without distinction. Of the old opposition between the classic and romantic schools, there is scarcely a trace to be found. All live in harmony with each other. In prose, they adopt a new fashion once every ten years. A short time since, the manner of Walter Scott had the ascendancy; now it is the generic painting of the French, their frivolous tales, and spirited drawing-room chit-chat. We notice, in this particular, an important transition from the prevalence of the descriptive, to that of the conversation style. In general, prose is endeavoring to become more and more elegant, exerting all its energies to appear fine and polished.

The astonishing number of literary papers, which,—with a very few exceptions, and those the older ones,—have the same style, is not to be ascribed to different local interests, nor to opposition of taste; but partly to immoderate, unnatural *production* and *competition*. Production far exceeds the proportion which is prescribed by the wants of the consumers; and, in addition to this, rivalry has doubled, nay, trebled the natural production, already too great, by sending forth competitors with the rapidity of a machine.

To speak, in the first place, of *natural production*, no one can deny that we have a prodigious number, yea, too large a number of poets. No people, indeed, of any age can boast of such wealth in novelists and singers; and while we are justly proud of this rare favor of the muses, we can hardly conceal from ourselves, that in this instance, as in every other, the excess of a blessing becomes a curse. Does the amount of the poetic genius correspond to the multitude of poets? the quality of their poetry, to the quantity of their verse? the maturity of taste and fine feeling for poetry in the public, to the great pains which poets have taken to form it? Finally, does the high estimate which we pay to poets correspond to their just and most reasonable claims? On the contrary, do not the inward worth and the respect awarded to them stand almost precisely in an inverse proportion to the multitude of poetic productions; so that many even of the few genuine master productions are unappreciated by the

present age, while the public, sung to from so many quarters, finds no time for reflection; and, on the other hand, much that is ordinary and even exceptionable makes its way by impudent bawling.

Thus, while a multitude of literary periodicals are to be regarded as the natural organ of that eager desire of publication, which a few journals would not satisfy, there are many more which owe their origin solely to *industry*. The success of some of the older literary periodicals served as a spur to many enterprising men, to open for themselves like sources of profit. Of poetical fellow-laborers, especially, there was no deficiency. Some, who had been tolerably content, at an earlier period, with publishing a few lyric poems and a few tales, and who, abandoning poetry at the end of the nightingale season, had entered upon a practical calling, were now engaged for a literary journal; and soon the muse, which at first was really a muse, became an acknowledged cow. The natural production made more journals necessary; but the establishment of new journals, undertaken from purely mercantile considerations, made a new production necessary, which was no longer natural, and to which the poetic manufacturer, hired by the publisher, must unnaturally ascend. Thus, poetry, formerly raised by Hans Sachs from a trade to an independent art, often became a profession, and worked upon the last.

While some genuine poetic geniuses have really climbed too high, and their too sublime conceptions, their too extravagant fancies, and their too learned wit are unintelligible to the people, this fact has served as an excuse to multitudes with moderate abilities to construct a vapid polite literature, which aims at superficially mannerizing every thing original, at rendering common every thing peculiar in its kind, at levelling every thing lofty, at making gross every thing tender, at varying every theme to an insufferable triviality, at dissolving every idea of higher poetry, like a homœopathic atom, by ever multiplying dilutions, in the ocean of their pretended elegant prose. That reverence bordering on admiration, which the older poets enjoyed, is made up to the writers of elegant literature by the clinking of their wages; and though they renounced, at the beginning of their industrious career, every claim as modest professionists, they lived to attain to the happiness, in due time, of being numbered among the poets of the nation by their kind hearted subscribers, on account of the frequent and growing recurrence of their names.

We have now a very complete poetry, and, together with this, a more complete elegant literature. Every spot on the German Parnassus is occupied. There have been many æsthetics who have thought that poetry had come to its completion and its close with Goethe, yet many new poets, who must be regarded as such, have obtained a place on Parnassus; and the crowd of those who are already celebrated, or wish to be, is suffocating. The writers of polite literature, moreover, have encamped around Parnassus, and put up their booths. On all sides we hear music, nine-pin alleys and the jingling of tumblers; and exceedingly friendly hosts deal out a profusion of poetry to all who are thirsty and desirous of amusement, at a reasonable rate; which saves the trouble of first climbing the hill, and drinking immediately from the consecrated fountain.

As the poetic department has been for some time overstocked, Hitzig of Berlin, the noble Criminal Director, spoke a word in season, when he cautioned young men against authorship as a profession. Still, new flocks of literary writers are springing up, and tumultuously demanding a place. These younglings followed, as the third generation, the writers of polite literature, as they had followed the genuine poets. Hence, we can hardly wonder that the older generation of those richly gifted, or at least ambitious men,—who wrote poetry only for the sake of doing it, without any mercenary aim,—had already passed away from them; and they knew only the second generation of *industrials*, and looked on elegant literature solely from this point of view. But finding the business already so much overdone, they saw themselves in the condition of poetic paupers, and availed themselves of the only advantage which their desperate circumstances afforded. It was for their benefit that they had nothing to lose, and therefore need be less scrupulous in the selection of means; also, that by the ordinary management of the poetic profession, which already existed before them, and which they had had constantly in view, they were already hardened against that interest, which is the natural attribute of youth. Their spirit of enterprise was sharpened far more than their sense of honor was offended. To be able to enter the field of competition,—as the number to supply the accruing editorial vacancies was too great,—they must think upon some new attraction, so as to interest the blunted public in their favor. This attraction they thought they discovered in hitherto avoided personalities; and, indeed, it lay sufficiently near. They undertook to place themselves above considerations, which before this had been silently influential, in order to stimulate the public in a new and surprising manner. Now began the so called characterizing of the nobility of the day, the indiscreet copying of correspondence, the scandalous chase after anecdotes, biographical diversions. They seasoned their insignificant and poetically unproductive pages with biting remarks, allusions, satires, fabrications, calumnies, referring to well known individuals. They brought before the public all the theatrical cabals, which till now had very properly been unpublished, all the rivalries of artists and authors; and they fattened upon true and fictitious chronicles of detraction. They were not disappointed in their calculation. A bad report is a gladly seen guest; men are flattered when they hear another aspersed. In the midst of the peaceful gardens of elegant literature, hundred-tongued Slander erected her throne, and *improvised* all the vexations, robberies and little cruelties of war, when there was no sufficient occasion for a war.

The older industrials, of a more peaceful nature, also thought that they must not be left entirely behind the younglings, and published in their turn posthumous collections, letters, biographical notices, characteristics, descriptions of individuals, which they would not have thought of copying before. All the old wash-kettles and visiting cards of distinguished men were made known; and frequently, for the mere compensation, every feeling of piety was disregarded, and the rights of the dead were assailed in the most indefensible manner; the *privatissima* of deceased women were exposed by their husbands, of deceased fathers by their sons.

It is easy to understand how this third generation, not knowing what else to contrive, lived only on the stirrup of the robbery of another's good reputation; in particular, how it filled the critical supplements of journals with *feuilletons* and correspondence, and likewise established new and mostly defamatory papers.

Before this there was not too much to boast of in the criticism of the German periodicals devoted to polite literature. In general, they were pervaded by an indefiniteness, which at least was not flattering to the national character. The nation should have a decided tone, and æsthetic criticism should give it a distinct utterance. But we have no state, only states; no taste, only tastes; no criticism, only critics. The diversity of opinion has a necessary foundation in the extraordinary diversity of views; and if these were honestly expressed, we should have, without much harmony indeed, many pleasant tones. But, alas! there are intermingled so many dishonest opinions, views are so often modified by personal interests! A great part of our criticism is properly only anticritical, the expression of revenge instead of censure, a refusal to acknowledge the merits of another, or coterie praise. In this way, many periodicals insure their influence. The unjust censure of merit is even surpassed, in insolence, by the systematic self-praise of the coteries. We read with wonder how many of the most frivolous writers,—of whom nothing has been heard, who have not proved their manhood by a single important work,—make themselves talked about and lauded; and how, in our widely disunited Germany, they endeavor to ape the foppery of the literary saloons of Paris. And yet this corruption of fame by coteries is far from being the worst thing which is to be objected to in our literary criticism. In addition to all this, it has become a venal tool of bookselling interests. In one well known periodical, all the works of the publishing house from which the periodical issues must be praised without distinction; and every thing published by another house must be condemned without distinction;—with no regard to the value of these works, and solely because of mercantile interests, and at the command of the publisher. This instance, though the most striking, is not the only one. The judgment passed upon rival works is very frequently in inverse proportion to their merit; and frequently the copy is praised at the expense of the original. How often does it happen that conductors, to save the price of their articles, fill their critical pages with reviews, gratuitously furnished; in which the author of a work praises himself, or abuses his personal enemies?

We are so much accustomed to this state of things, that the most unjust criticism of the most valuable works,—which in England, for example, would either excite universal disapprobation, or be palliated only as the device of a political party,—is treated in Germany, just as when, on the other hand, the most extravagant praise awakens no enthusiasm. We have become used to these extremes, and—shall we speak out the melancholy secret—in general the writers are no longer respected. We do not contemplate their contests with wrath and wonder; but merely with that ironical pleasure, with which elsewhere we look upon cockfighting. In this depreciation of writers, no one is the gainer except the man who

speculates thereon. Unfortunately, it must be said that there are writers who unquestionably indemnify themselves, for the contempt which they inspire, by the compensation which they receive; and who, moreover, think themselves the gainers, if they bring others, without their fault, (for only slander, and some of it will adhere,) and the whole fraternity of authors, in general, into discredit. Whoever ventures to oppose this critical enormity is certain of the most clamorous abuse, and finds in the already blunted public literally no satisfaction. Hence many a man who had else been called to the defence of the true, the beautiful and the good, withdraws from the polluted arena. He knows that no merit, no well earned reputation will be regarded; and *industry* speaks scornfully of all piety; and there is no way of escaping the slanders of the literary herd, but by letting them alone.

Parties in taste, which contend from conviction, can neither continue nor begin in such circumstances, any more than there could be aristocrats, constitutionalists and Girondists in the French Revolution, after anarchy had conducted the filth of the streets to the tribune. Whenever, in our day, a contest of principle has commenced in the department of taste, a desolate cry has deafened it, and every thing has degenerated into personalities. A well known young school gave out an intention to reform polite literature from a new principle. If it had been really so, what a fresh living stream would have run through the morass of elegant literature! But they proclaimed an unrestrained impudence, and placed the lyre of Apollo in the arms of the god of gardens. And even this carelessness was merely a crafty device, a sheer imitation of a French fashion, undertaken as a speculation. The tailor at Lisbon, who made a carbonari cloak from stolen cloth, did not put the judge to greater shame, than did these young people the honest critics who imagined their *industry* to be fanaticism. And thus this hope of a new spring of poetry has been disappointed; and we must wait a long time, either till a holy power of youth shall wake up a new and beautiful inspiration, and by its sword cut the gordian knot of criticism, or till the nation, conscious of its worth and turning to its great interests, shall condemn the miserable *industry*, which fills our periodicals with literary prattle, to eternal oblivion.

LOCAL JOURNALS.

Is it indeed worth the trouble to consider these separately? Single periodicals are not of much importance, but the whole together exert a powerful influence in Germany. By far the greater number of the families of citizens read no other than local papers. These, consequently, exert so great an influence upon the thoughts, manners and taste, that it is well worth while to bring them into consideration. The local papers were originally nothing more than advertising sheets, designed to publish the regulations of the local governments, public appeals, deaths, auctions, etc. Formerly there were often connected with these, partly, political intelligence, partly, tales and poems for amusement. Many of these papers

have attained to such a standing in the course of years, that a man cannot live in a considerable city, without receiving them daily, as the visit of an old friend. But the deserved respectability of these good papers excited the envy of the industrials. Hence, a great number of new local papers have arisen, nay, an incredible number in a single well known city; and through the rivalry of these papers in every corner, all the accessible tattle of city women, and all the rationale of taverns, of which indeed one would not have expected to read in print, have been published. *Industry* has gone so far as to send its too indiscreet personalities and systematic lies, which could not be received into the journals of the father city, as articles of correspondence to local papers of other cities, to be exchanged for similar productions. Literary vagabonds, not merely the absolutely plebeian, but those who affect to be distinguished, avenge themselves on the cities in which they have not secured sufficient admiration, or have miscarried in some speculation, by defamatory periodical articles, in which the city, its societies and its curiosities are abused. Another well known *industry* threatens every actor, on his entrance into certain cities, with biting criticisms, if it is not bought off by naked gold. Theatrical criticisms have become, in this respect, a downright disgrace to our journalism, in praise and blame equally contemptible.

The local papers which seek their *public* in the humblest spheres of society have already begun to expose to public scandal the lowest privacies of life. They publish what servant girls tell each other at the wells. They endeavor to please by ambiguous expressions and wanton anecdotes. They publish malicious reports, in order to force the injured to a reply, which is thankfully permitted,—all merely to make themselves talked about. Nothing is rejected which will season their journals. It has already happened in one of the obscure papers, that a student in a gymnasium has openly made war upon his teacher. Fortunately, papers of this description are comparatively rare; but they are constantly increasing in all the larger cities; and it cannot be superfluous in this place to advert to them, and call attention to them, inasmuch as they do not contribute to the moral improvement of the people, especially of the young, into whose hands they are particularly apt to fall.

Whilst the latest times nourish and tolerate this manifestly illegal scandal in the cities, a good old custom has been laid aside which the local papers were called upon to preserve. Formerly, the chronicles diligently recorded every important occurrence, both in the physical and moral world. In this way the knowledge of very remarkable persons and events, extraordinary casualties, crimes, etc. reached us. But now a false hesitancy suppresses such communications. For twenty years past, we have known nothing of the most interesting suicides, as the papers contain nothing but simple notices of deaths. Of a few crimes only are the circumstances given. Misfortune, it is said, demands respect, and yet men do not blush, in the least, to read the defamation of an innocent fellow citizen; and they are amused still more, when wickedness and *industry* combine to destroy the peace of families.

Last of all, let us cast a look at the *pamphlets*;—that supplement of

journalism, which becomes more and more necessary with the increase of small journals, which have no room to receive larger essays, or are so little known, and have so few subscribers, that the author ventures rather to publish his essay in a separate form as a pamphlet.

If we consider the number of pamphlets which are written in Germany on the subject of homœopathy, railroads, the cholera and the Cologne controversy, we cannot conceal the fact that we have too much of a good thing. But this excess is explained by referring to the same fault which we have already considered at length. Had we a few great journals of acknowledged authority, and conducted by the most learned and ablest men in every department, the soundest among different opinions, or the most important of opposing opinions would have been readily and clearly exhibited; these journals, besides what they send forth themselves, would have directed attention to the most valuable greater works in which the most interesting subjects are discussed; and the public would have plainly seen and known what to believe. But the competition of numerous journals, which reciprocally assail one another's authority, has occasioned this excess of pamphlets; in which all the voices, that have not been able to speak out in the saloon, have been equally loud before the door; as if it were only important that all should speak, and not rather that all should hear what one sensible man has to say.

In this excess of writing, those numerous publishers have no small share who, merely to speculate on the curiosity of the public, procure to be written, as soon as possible, a pamphlet on every passably important event; summoning thereto the unqualified, to enable debtors in this way to cancel their debts, and, for once, to give employment to idlers; and who then force their productions upon the public by striking notices and the hired praise of reviews. Not a few daily papers fill their columns with such notices, wholly subservient to the *industry* of their conductors. Nor is it enough that such a multitude, at the present time, should believe themselves really called to a public expression of their sentiments; but associated with these are many others, who do not precisely think themselves called, but write from pecuniary considerations, pretending to have a pleasant opinion, or slightly changing the opinions of others, patching many together, and such little innocent secrets of production. Thus we come back to the same result. Excessive competition is the grand evil which afflicts our periodical and ephemeral literature.

Already, in the progress of this investigation, we have enumerated the most prominent causes of this competition. The political divisions of Germany are reproduced in literature, where no political interests come into play; and though we all write in the same language, and boast that we can be read throughout the whole circuit of the German tongue, we want a great capital, which shall be the undisputed centre of all literary life. We have divided our energies among several such centres; and the noble emulation to set forth a whole in parts stands either in no just relation to the disunited energies, or dissipates them altogether; while they are doing repeatedly in different places, what needs to be done only once, or calls forth a jealousy that darkens merit to favor another, or weakens

efficiency for the same reason. The partiality, which so many scholars show, particularly in political appointments, to this or that state or city, is a great hinderance to this so desirable concentration of the means and resources of journalism. It is very difficult for an influential journal, which happens to arise in one state, to obtain a commanding position in another state, unless the independence of such journal is placed beyond all doubt; and even here other considerations interfere; for it is not every independence which is at the same time invested with that distinction, with which alone great names can associate. It is for this reason that so many pens are idle, which should be employed for the public illumination in the journals. It is for this reason that they devote themselves only to the journals of one state or city. It is for this reason that so many write without system or consistency, now for this, now for that independent periodical, as they succeed in obtaining the honor by flattery or importunity.

The second cause of the unnaturally increased competition is the excessive conscientiousness, or the incompatible subjectivity of many men of science and art. One of the greatest virtues of the Germans here becomes a fault. For the sake of the merit of carrying out a single view, consistently and fully, in all subordinate circumstances, they lose the grand result, the triumph of a fundamental view; to which they might attain, if, by yielding in secondary matters, they would secure a numerous comradeship. In general the policy of parties, the art of association are unknown to Germans. Hence it is that so many scholars write for their own journals, unconcerned about the others. That every one, however, should travel his own road, every one think himself right and no one else, and never look around upon his brethren, has been proved, more than once in great contests of opinions, to be an evil. The correctness of an opinion stands in inverse proportion to the number of rays of heat and color, into which literary, and particularly journalistic light is separated. An old German proverb advises every party to stand as one man. They should write also as one man.

The third cause of competition is the purely industrial speculation, which, never with a generally useful aim, or for the sake of an idea, but simply for the profit, betakes itself to the business of journalism. Although this sort of journalism is only a parasite plant, it has already grown so much as to threaten to impoverish the tree by which it is planted. The spirit of mercantile enterprise, and still more, mercantile independence were necessary to open a road, on which those who are chained to a learned clod, as has been the case for a long time with most German scholars, never travel. Hence there are journals which at first were only mercantile adventures, that have called into exercise the noblest talents, formerly unemployed, and so become national establishments. But there is a limit to such talents; and they failed at last to suffice for the extraordinary crowd of new conductors, all of whom desired to avail themselves of similar distinguished abilities. *Industry* now resorted to *substitutions*. It has not only reprinted, it has in a more genteel way, by amplification, imitation and compilation, appropriated the merit of other men of genius. And finally it has presumed, without any ceremony, to misuse fame, and

to publish its fabrications, prepared by anonymous bunglers, as works of genius and excellence.

To the expedient of appropriating the appearance of merit, and of giving to supposititious productions the impress of genuine wares, belongs, among other things, the practice of fictitious oppositions. To all parties industrial volunteers have attached themselves; who, having no real interest in the controversies, seek only to share the fame and the readers of honest party men. Occasionally they play the part of martyrs, and proceed so far in their calculations, as to obtain their portion of the sympathy which is paid to those who are actually persecuted. Much, that has been falsely ascribed to genuine parties and their convictions, must be charged upon this sort of *industry*. Many caricatures have no other origin. And how much shallow reasoning belongs to this account! The original physiognomies of the opposing views of the times are distorted and thrown into confusion by the industrials, who write without conviction, and only for the sake of fashion and profit.

The public, moreover, has always permitted itself to be led astray, and accommodated itself to *industry*. Its discrimination has not merely been lulled by sly deception; it has also allowed itself to be rudely assailed. It has not only endured authors and literary artists of the worst character; but it has permitted their names to shine by the side of the noblest, which secure the honors of German science and art. It has bought, and read, and admired, when it should have thrust away with the deepest scorn.

Not without good reason do the *industrials* boast of the favor of the public. The public was prepared for their works; *industry* had nothing to do but supply a want which lay in the times. So it seems indeed: but the public consists of many ingredients; and precisely those,—on whose unripe judgment, youthful susceptibility of seductive influences, unpolished education and culture, and utterly perverted taste *industry* speculates,—could not be acknowledged as judges in the last instance, however numerous they might be. Those corrupters of youth, whom the wiser legislation of earlier times punished without pity, dared not pretend that the youth agreed with them. If evil desires are excited, if sickly wants are created, we must not acknowledge this as genuine nature; but nature with all her energies must cast them out. The reading of bad books and journals was no more an original want of the northern people, than was brandy whose ravages we now deplore. A generally pernicious *industry* first introduced that unnatural want into nature, in the process of corrupting it. *Industry* of itself is not moral. It will spread every poison which finds purchasers, whether of opium in the Orient, or of bad books in the Occident. They will even seek out poisons, hitherto concealed, whenever and so long as the ripened reason and morality of the people impose no restraint. Hence, literary *industry*, if one of its poisons become unfashionable, will soon think of another; and the present investigation is certainly not the last which this subject will occasion.

Indeed, at the conclusion of our remarks, we find ourselves forced to the humbling confession, that we really do not know how to avoid the evil which is inevitably impending, if the anarchy of the public judgment

and the impudence of *industry*, speculating thereon, shall continue to increase in the same proportion as hitherto. Without doubt, every one has a right to speculate with his capital in the booktrade, as in any other business. Without doubt, every one has a natural right to publish his opinions; and the censure itself does not object, if these opinions do not come in hostile collision with those of the government. Besides, an unrestrained rivalry is serviceable to the arts and the sciences, because it occasions the emulation of the masters. And what crying abuses, what stagnation, what death of all intellectual life must arise, if literature and journalism should become a monopoly, an official business, for which the government, or a caste authorized by it, as in China, should alone be qualified! But how, on the other hand, shall science and art, nay, society itself be preserved from the other extreme of the *lex agraria*? For to what else does this competition tend but to an agrarian law in literature, which abolishes every aristocracy of mind and good manners, divides the rights of authorship into numberless little portions among the people? Or it will at least afford to literary demagogues and speculators a pretence for ruining the aristocracy of intellect in public opinion, as has already happened to the aristocracy of blood.

The natural right which every one possesses of writing whatever occurs to him, necessarily calls for a restriction in the duty which every one should impose on himself, either to write only what is good, or to leave the business to those who are called to it. But how can this duty be impressed upon the industrials? Public opinion, which on this point should be decided, has been corrupted by bad journalism; and to free itself from this influence, to ripen the national judgment, will require perhaps a shock which cannot issue from literature itself, an energy of events which rests only in the dark lap of the future.

ARTICLE VII.

THE ANCIENT EGYPTIANS:—THEIR MANNERS, CUSTOMS, TRADES, ARTS
AND MANUFACTURES.

From the Westminster Review, July, 1841.

1. *Manners and Customs of the Ancient Egyptians.* Illustrated with drawings by Sir J. G. Wilkinson. Murray. 1837.
2. *Ditto. Second Series, including their Religion, Agriculture, etc.* Murray. 1841.
3. *I Monumenti dell' Egitto e della Nubia disegnati della Spedizione Scientifico-literaria Toscana in Egitto: distributi in ordine di materie, interpretati ed illustrati dal Dottore Ippolito Rossellini, Direttore della Spedizione, etc.* Pisa, 1840. Svo., with an atlas and 30 plates, large folio.
4. *Egyptian History deduced from Monuments still in existence.* London: James Fraser. 1841.

THE author of the last-mentioned work truly says, that such an intense interest has been latterly created, and such a stimulus given to research in all that regards Egyptian literature, that "every thing important among the monuments of the Pharaohs which has escaped the ravages of time is now most probably brought to light;" and he correctly adds, that "the excitement is now so far subsided as to allow us calmly to review the monumental treasures which have been disinterred, so that by comparing them with each other, we may ascertain the proper place and real value of each one of them; and deduce from them all rightly combined the true historical results." This is principally the view with which we take up the subject, and if this practical aim, of the realization of our acquisitions, be not now steadily followed, we are satisfied that no good can grow out of its further investigation.

The work of Sir J. G. Wilkinson, on the "Manners and Customs of the Egyptians," derives its most useful characteristic from the light which it throws upon the trades and manufactures of Egypt, on the processes of industry, and on the condition of the artizan at so remote a period as 1800 B. C. Much amusement is blended with the useful information conveyed through the review thus laid before us, of the manners and customs of society at so remote a period; but over and above the circumstance that this department of the subject has lost much of its interest by its discussion in other periodicals, we are prompted, not less on account of its possessing more of the attraction of novelty than because of its really utilitarian character, to make the condition of trades, arts and manufac-

tures in Egypt at the time before mentioned, the principal subject of our present investigation.

Dates are, however, in all practical inquiries important. Before we proceed, therefore, to notice that portion of Sir J. G. Wilkinson's work which comprises a picture of the industrial state of early Egyptian society, we wish to say a few prefatory words on the work of the anonymous author, the title of which stands fourth at the head of this article. We do so for two reasons ; first, that the nature of the subject will permit us to dismiss it briefly ; and second, that it fixes, with considerable accuracy, the dates of the successive monarchs under whose splendid auspices the arts and sciences, trade and manufacture, rose to that high pitch of development, the extent of which we are satisfied will startle many who may not have devoted their attention to a subject which, till of late years, was confined to a very small class of *literati*.

We shall at once say, that we have not yet seen a more able work on the subject of Egyptian chronology, as bearing upon the history of Egypt under the early Pharaohs, than the work before us, entitled the "Monumental History of Egypt." It has been long suspected, and indeed stated, in other publications, that the numerous dynasties contained in the chronologies of Manetho and Eratosthenes, were either gross forgeries, or consisted of lists of contemporary monarchs, and it has already been surmised, and indeed affirmed, that the stone of Abydos contained the whole succession of native Egyptian Pharaohs from Mizraim or Menes, as he is called by the Egyptians and Greeks, down to Rameses II., who erected the tablet, and whose signet and phonetic name appear last in the series. This position, we say, has been previously asserted, and indeed inferentially proved. But the author of the monumental history gives the entire series of native sovereigns, from Menes to Nectanebo, with an adequate approximation to the dates of each reign, but especially from Menes to Rameses II., which—being borne out by double proof, viz., by a comparison of the records of the old chronologers ; and by a laborious collation of the various monuments which record the series of Pharaohs—those of Abydos and Karnac being compared with the tablets of the Memnonium, and the signets in the tombs of the queens of Quornah—supply a satisfactory datum or starting point to which few antiquarians, we apprehend, would object. We think he establishes clearly the succession and the dates of Menes or Mizraim (viz. 2190)—the era of the biblical dispersion of Peleg ; and of Fohi, the first Chinese legislator : he fixes clearly to our view the era and the succession of the first Thoth ; of the Shepherd King, who reigned in Egypt in the time of Abraham ; of Osiris, grandfather of Osirtesen, whose deification in the time of Aseth, the last Shepherd King, introduced the worship of Apis ; the era of the building of the Pyramids ; lastly, of Osirtesen, who expelled the great and wandering Cyclopean family, in whose reign the letters of the phonetic alphabet were first used, and who received Joseph and his brethren. The author gives the date of the era of Amosis, and of Amenoph I., who married his daughter, though not a king in his own right, and who, according to Josephus, and indeed to the collation of dates, signets and in-

scriptions, may be the Pharaoh who expelled the Israelites from Egypt, justly said to be a stranger—"a king who knew not Joseph." Next, we come to Thothmos I., who clearly belonged to another branch of the royal line, and was probably called to the throne on the failure, or perhaps death, of Amenoph the Usurper. We proceed to Thothmos III.,—the famous Mæris,—whose date, 1321, is fixed by two proofs; the invariable collocation of his signet on the monuments, and the sothic period associated with the recorded appearance of the phoenix. Lastly, coming down through Amenoph III. (the vocal Memnon), we reach Rameses I. (Sesostris), Rameses II., and Sheshonk, who succeeded him; the father of Solomon's wife, the conqueror of Jerusalem and of Rehoboam, whose portrait as a captive still remains on the imperishable walls of Karnac.

We have now gleaned, for the benefit of our readers, the chief chronological facts, established with great labor and with equal acuteness by the first part of the "Monumental History of Egypt,"—a work which we are glad to see is to be continued. It was during the successive reigns of those splendid monarchs, extending from Osirtesen to Rameses II., that the arts and trades and manufactures of ancient Egypt reached that degree of comparative maturity to which we are now about to call the reader's attention. This view simplifies the subject. The illustrations of the trades and manufactures in the tombs principally—indeed almost entirely—appertain to the interval to which we are referring; and the author of "Monumental History" very justly observes, that little change in sculpture and in architecture is observable from the period of Osirtesen, who superseded, by regular temples, the pyramids, rock-hewn fortresses and cairns, by which the Cyclopean family, in all parts of the world, were distinguished. There was an equally slight change from that era, in the hieroglyphic forms, down to the time of Rameses II. Indeed, the oldest extant obelisk, like that of Osirtesen, on the ancient site of Tanis, Zoan, or Heliopolis, proves this allegation. The hieroglyphics in form and combination are almost the same as on those of Luxore; and the name of Osirtesen, in the phonetic language, then first used (for it first appeared on that ancient obelisk), is as legible as that of Rameses on the obelisk of Luxore. We shall conclude our brief notice of the above unfinished, though important work, with a short summary of the tendency and results of the inquiry it sets on foot. From Menes downwards to Osirtesen and Rameses II., a regular succession is proved by four extant tablets. Manetho's inordinate number of sovereigns may be satisfactorily reduced and brought into unity with biblical chronology by the now proved fact, that there were three dynasties, before Osirtesen united Upper and Lower Egypt, ruling contemporaneously, namely, the Memphite;—Shepherds or Cyclopean;—and Theban sovereigns,—all having signets, and all, if reckoned successively, instead of collaterally, making up the entire number of Manetho's chronological list. It is proved that the pyramids were erected one or two reigns before Osirtesen, who expelled the Shepherds, and first erected obelisks, and first used the phonetic language; and who, beyond a doubt, received another branch of the Shepherd family, the Jewish, into the same land of Rameses from

which he had just expelled the former, an event which took place about the year 1743 B.C.

There is one subject on which we deem it requisite to comment before we dismiss the author of the "Monumental History of Egypt." He denies (p. 50) the alphabetic use of hieroglyphics except in proper names; and adds (p. 52), "nothing can more clearly prove that phonetics are mere names than the practice of drawing the figure after the phonetic characters." Here we differ with the author, and he is throughout at variance with by far the great majority of Egyptian hierologists at the present day. That the written hieroglyphical language (including the hieratic or current hieroglyphics) consisted jointly of symbols and phonetic characters, can be all but proved without reference to the evidence of the monuments. Although the author asserts it to be purely *ideo-graphic*, we hesitate not to affirm in the most unqualified manner, that it was *ideo-phonetic*. He is supported unquestionably in his view by some of the early, but therefore immaturely informed writers. His persuasion is the same as that of De Sacy, in 1802, who first discovered, on the Rosetta Trilingual stone, the proper names of Ptolemy and Alexandria; of Akerblad, who followed him; and of Young himself, who, entering the field in 1820, maintained that the Egyptians used their symbols for ideas; and that the proper names for foreigners were alone phonetic, but *syllabically* combined like the Chinese system. This notion Champollion exploded in 1822, proving the phonetic language to be a peculiar alphabet, consisting of initial letters, and that it was intermixed in a large proportion (that he had made the proportion too large was Champollion's error) with the symbolic language, in order to convey abstract ideas or grammatical forms, which could neither be mimetically, nor figuratively, nor ænigmatically represented. This clear and common sense view is that which is entertained now by the great majority of experienced hierologists. It is corroborated by the evidence of a contemporary classic, the convincing character of which has not been adequately manifested or enforced. We mean Clemens of Alexandria. These are his words in the 5th Book of his "Stromates :"

They who are educated among the Egyptians, learn first the kind of Egyptian letters called *epistolographic*; secondly, the *hieratic*, which the sacred scribes employ; and lastly, the most perfect of all, the *hieroglyphic*. Of this latter, one kind is pre-eminently expressive, by means of *first elements* (πρώτων στοιχείων) or *initial alphabetic letters*, and another kind is symbolic.

After this he defines the symbolic language, by distribution into three parts: 1st, *Mimetic*, i. e. representing the object—as an eye for an eye; 2d, *Figurative*, as an eye in a circle for the all-seeing God; and 3d, *Ænigmatic*, as a beetle which rolls its ball of eggs before it in the sands, for the sun's vivifying course. The statement appears to us most intelligibly clear. But a difficulty has been started as to the meaning of the terms πρώτων στοιχείων, which we translate *initial alphabetic letters*. Klaproth and Goulianoﬀ translate them, *éléments initiaux*; De Sacy, Le-

tronne, and Sir W. Drummond, "alphabetic characters." Now the word *stoicheia* alone is used by Plato (*Plato Thæt.* 302) in the sense of alphabetical letters, as opposed to syllables. The word is used in the same sense—that of alphabetic letters,—by Polybius, Sozomenes, Lucian and Diogenes Laertius (*Analecta* II, 472). *Στοιχεία* being thus shown to mean alphabetic letters when written, or sonal elements when unwritten, the qualifying adjective *πρώτα* (unless it be a *pleonasm*, implying primary or elementary, which is absurd) must mean initial. The entire meaning, therefore, is "initial alphabetic letters," which accurately and precisely represents the phonetic system of Ancient Egypt, as attested by all the monuments. Such is the illustrated and corroborated statement of Clemens of Alexandria, which to our view clearly establishes the fact that the hieroglyphical branch of the language, distinct from the phonetic and the demotic, was ideo-phonetic. The very reference of the author of "Monumental History" to the "Ink-bottle," used symbolically for letters on the Rosetta stone, makes against himself. For the ink-bottle is sometimes associated with the alphabetic characters forming the word letters, and sometimes by a recognized law of all *stenography* omitted.

Again, the whole of the trades of Egypt have not only the name of the trade inscribed above them, but the determinative sign or symbol of it; as a shoe for the shoemakers; a fish for the fish-mongers; the gold-dust bag and gold dish (the symbol for gold) for the goldsmiths. But the alphabetic letters, forming the word designating the trade, are associated with the determinative sign. Sometimes for brevity's sake, the sonal, sometimes the tropical signs, were left out. In the tableau of the arrival of Joseph's brethren (noticed hereafter) the numerals 37 are joined with a determinative sign, an abridged picture of a Jewish captive, bound and kneeling. This was deemed sufficiently descriptive. The letters of the names of the antelope and ibex, in the same tableau, are associated with determinative signs—abridged pictures of those animals. The same system pervades the whole of the extensive zoology, ornithology and ichthyology of Egypt, which Rossellini unfolds, like a great Encyclopedia of Natural History, to his readers. The abridged pictures were obviously determinative signs or keys of classified words, and confirm the opinion suggested several years ago in a contemporary Review, that their object—like the same class of key signs in the Chinese hieroglyphical language, consisting of 217—was for the purpose of classification and reference in the Great Dictionary of the Scientific Colleges. That dictionary, or at least its philosophical framework, is perhaps still to be discovered among the lost Hermetic books.

At present the amount of our knowledge of the hieroglyphical portion of the language (thus briefly but clearly defined from Clemens) may be as briefly summed up. It consists of two parts: 1st, Of *symbolic* groups with determinative signs. These are far the largest constituents of the language. 2d, Of sonal groups expressing grammatical forms, abstract ideas, &c. The value of two thirds of the symbolic signs is already discovered; and of far the greater part of the alphabetic signs. We believe ourselves to be correct in saying that not more than 40 of the latter remain to be discovered.

The popular character of Sir J. G. Wilkinson's work on the "Manners and Customs of the Egyptians" has been made sufficiently known; but one fact has escaped the critics, the greater part of his illustrations are borrowed, and we regret to say without acknowledgment, from Rossellini. And indeed a large portion of the description of the subjects illustrated is a slightly altered translation from the Italian letter-press of that splendid and expensive work, published by a Tuscan Government Commission. We know that Sir J. G. Wilkinson's own work was destroyed by fire; and it is possible that, the public mind having been excited by profuse announcements of its readiness for publication, the editor may have thought it expedient to prevent disappointment by a hasty transfer. This we are willing to admit may be some excuse; but no apology can be satisfactory for building up a reputation, even in part, upon the industry of others, and concealing from the public the extent of the obligation.*

On the above grounds we shall principally confine ourselves to Rossellini's illustrations and descriptions (the latter being the original and the former upon a much larger scale), in giving that popular and utilitarian view of the principal trades, arts, and manufactures of ancient Egypt, which we have proposed.

But while giving that popular and utilitarian view of the principal trades, arts, and manufactures of ancient Egypt, we shall, while we confine ourselves chiefly to Rossellini, as the original and larger work, avail ourselves of such original remarks of Sir J. G. Wilkinson, as we find scattered here and there through his book, and which bear the stamp of his acute and ingenious spirit of investigation.

The subject we are now about to introduce is embarrassed with no problematical inferences of a hundred times discussed or a hundred times refuted antiquarian investigation. The illustrations of the trades and manufactures copied from the pictorial tableaux found in the tombs of Egypt speak for themselves. All the records relating to them are detailed with that minute precision, and in that indisputable form, which leave no matter for question. The trades, the tradesmen, the tools, and the process of the manufactures peculiar to the time are all exhibited. Nothing is left to imagination. Every thing is submitted to the faithful sense of sight, *oculis fidelibus submissa*. "Seeing" is proverbially said to be tantamount to "believing;" and it is exemplified in the subject under discussion. The advantage of the pictorial form of description is here perspicuously evident. Volumes of written narrative would not give us so complete an insight into the detail of an Egyptian workshop and labor-

* We regret this the more as the international law of copyright, which prevails already in the several states of Italy and Germany, has been recently proposed by Mr. Pavin (Deputy for Paris) in the French Chamber of Deputies, on presenting a petition signed by the principal booksellers of the capital. The object of the petition was to insert a regulation in the existing law: *Pour faire reconnoître en France sans condition le droit de propriété des ouvrages publiés chez les étrangers*. But the reciprocity, to quote an Hibernianism, ought not to be all on one side.

atery, as the work under our hands. Every process of art and manufacture known at the period we refer to (1800 B.C.) is therein elaborately and minutely depicted. We behold the potter in the act of making his vases; the fishmonger and the poulterer scaling their fish, and plucking and trussing their poultry. We see the shoemaker, and even the cobbler, making and mending their shoes. We see the currier curing, staining and cutting his leather. We see the turner in the act of modelling his wood; the coachmaker in manufacturing the war chariot, or the domestic car. We see the upholsterer and the chairmaker going through all the details of chair-making, and the manufacture of tables, couches, footstools, ivory head-rests (a peculiarity of the East), side-boards, buffets, chiffoniers, etc. We see the joiner and cabinet maker in the act of making toilet and other boxes, and veneering, glueing, or imitating the grain of other woods. We see the workshops of the gold and silver smiths laid open, the mode of washing and sifting the gold dust, of weighing and of testing the gold, of depositing it in chests of drawers or in sealed bags,* and the ring money in gold and silver, then used as a substitute for coin. We see the glass-maker melting and blowing his glass. The jeweller making fictitious gems; and we see the unmanufactured ingots and the manufactured vases, intermixed with exquisite necklaces, magnificent urns, candelabra and banquet cups of the most splendid and tasteful forms, which would not disgrace the windows of a Rundell or a Hamlet. We see the mason,† the sculptor, and the statuary at their work; and we recognize in the "plummet" and the "square," the "head-stone" and the "trowel,"—those symbols connected with the most ancient freemasonry of the world, and appearing in that emblematical character throughout the Scriptures. The whole business of the linen-draper, the tailor, and the armorer is brought before our eyes. We survey the state of horticulture and of agriculture, at the remote time to which we refer. The precise mode of watering, planting, and laying out an Egyptian garden is exhibited in this curious magic lantern of past customs, and all the processes of ploughing, sowing, reaping, treading out the corn by oxen on the circular corn-floor, of storing it in granaries and grinding it in the mill, are brought under review. Even the "Harvest Song" is not omitted. We learn the whole process of wine-making by the same unquestionable form of description, from training the vines on trellices and gathering the grapes, to storing the wine in large stone jars (resembling gigantic soda-water bottles), without feet, in order that the wine on the sides may deposit its crust; we are introduced especially to the whole ancient process of the "*wine press*," so interesting from the repeated references made to it directly and metaphorically in Scripture. The entire series of pictures in this *camera lucida* of ancient trades and occupations is brought vividly before the eye.

The whole process of cultivating flax is developed *ab origine*. 1st,

* Whence with a dish the symbol for gold?

† The tools of a mason, of a carpenter, and of a shoemaker, deposited with their leather caps and aprons, may be seen at the British Museum.

Laying it out in oblong intersected beds; 2d, Steeping the stalks after cutting; 3d, Beating the stalks; 4th, Making cloth of the materials so prepared. The manufacture of the "fine linen," for which the Egyptians were so famous, and the factories where the complicated operation was carried on, are exhibited before us in all their minutest and most precise details.

Finally, we see the undertaker in the act of embalming the body and painting the coffin; we behold the funeral procession, with the real or mimic grief of the mourners or undertakers; and we see the termination of the pompous procession in the tomb of the family of the departed. Sir J. G. Wilkinson (as well as Rossellini) exhibits, for the purpose of illustration, the various tools and implements used in trade, manufacture, horticulture, and agriculture, at the remote period to which we are referring. Many of them resemble entirely those used in modern times. The mallet, the straight chisel, the saw, the axe, the adze, the centre-bit, the gimblet, the awl, the file, the trowel, the leather slice, &c. &c., come under this description.

In some of the implements, however, there is a great and striking dissimilarity. This dissimilarity is most evident in the chisel used by the upholsterers; of which the handle forms an acute angle, sometimes a right angle, with the blade. This instrument appears to have been used as a substitute for the plane, of which we have not met with any example. The common saw resembles precisely the modern. The double-handed saw has not been discovered among the monuments; but it does not follow, from that circumstance, that it was not known. The shuttle, the distaff, and the spindle resemble entirely those which were used before the late improvements in machinery. Among the agricultural implements is a hand plough, which appears to have been occasionally used as a pickaxe. This instrument, which often appears in the hand of Osiris (it is in fact the sceptre of personified agriculture), has puzzled commentators, and caused useless volumes to be written by Kircher and Bishop Warburton, who mistook it for something mysterious connected with the form of the legs of the ibis, and with the first letter of the alphabet. Rossellini first showed that it was a hand plough, and that when shod with iron, and supplied with a handle and with traces, and drawn by a yoke of oxen, it was used as the common field plough is now. One of these instruments in a perfect state, except as regards the deficiency of the twisted cord which puzzled Warburton, and which is intended to prevent the lower limb, when used as a pickaxe, being separated from the upper by the resistance of the soil, is to be seen in one of the cases in the Egyptian Room at the British Museum. There, indeed, most of the tools pictorially described on the Egyptian tombs (wonderfully proving the accuracy of the Egyptian designers), may also be seen.

The Jewish slaves of one of the Pharaohs, as appears from plates of Rossellini, before the exodus from Egypt, employed this implement. Nor is it too great a draft upon credulity to infer, that the very instrument in the case may have been grasped in the hands of a Jewish bondsman in the time of Moses. Rossellini exhibits foreign bondsmen—unquestionably

Jews—digging clay with some of these hand ploughs, for the purpose of making bricks for Pharaoh; sometimes using straw in their composition, sometimes not; and supplying them by tale, as described by Moses, with an Egyptian task-master, seated and armed with a goad, superintending their labors.

The leather slice used by the shoemakers resembles that precisely which is now used. Rossellini exhibits a *caricature* sketch of a cobbler, who, with his waxed string in his mouth and exaggerated features, is making a hole in the sole of his shoe. By his side is one of those well-known instruments—the leather slice, but the blade, which is painted yellow, shows that it was made of brass; and here it may be curious to remark—*en passant*—that a large number of these brazen leather slices have been found in tombs called Mexican, but in reality assignable to the Tluteques, who preceded them—if they be not rather assignable to a nation coeval with the Egyptians. Indeed, many of the instruments to which we have referred are painted yellow, or copper-color, in Rossellini's illustrations. The saw is generally painted red, and was most probably made of copper. There are many tools of the same description, made of copper and brass, preserved in the Egyptian Room of the British Museum. But there are many others which, from the blue colour given them in the monumental tableaux, corroborated by relics in the Egyptian Room, must have been of tempered iron, like those of the modern artisan. Some of them appear, both with respect to the handle and the blade (especially the awls, gimblets, files, &c.), as fresh as if they were made yesterday.

We ought not to omit to mention among the implements of trade, the "potter's wheel," so celebrated in Scripture; the most primitive, perhaps, of all machines, and the simple cylindrical furnace in which the pottery is baked after having received its form therefrom. Nor must we finally omit to call attention to the drum-shaped bellows used by the potters, the glass-makers, and the metal founders, which consist of flat cylinders apparently of leather, having reeds with metal nozzles fixed to the body, and being worked by an iron handle from above. Although their form is simple, it is not inelegant; and we should apprehend that their power would not be inferior to bellows of modern construction. It is worthy remark, that among the implements used in horticulture and agriculture, the wheel for raising water is precisely the same as that now used at Babylon; and that the well-bucket and lever for irrigating gardens is the fac-simile of those now used in the neighborhood of Cairo.

We will now proceed to an investigation of some of the trades and manufactures exhibited by Wilkinson and Rossellini, in an alphabetic series, but of course, with a view to the limits of an article of this description, selecting such trades only, and such striking points of their features, as appear most attractive and instructive.

BARBER-SURGEONS.—The barbers were barber-surgeons, as they still are, in the East. Surgery was united to the barbers' profession in ancient Thebes, 2,000 years B. C., as appears from Rossellini's illustrations, just as it was united in Europe during the dark ages, as appears from the in-

imitable "Don Quixote" of Cervantes. To prove the proficiency in their art of the Theban *perruquiers*, we need only refer to the specimen which may be seen in the British Museum, from which we should think that the *perruquiers* of old Thebes would not have shrunk from a competition of skill with Sterne's celebrated Parisian *perruquier*, who offered to test the excellent curls of his wig by dipping it into the sea. It is in an entire state of preservation, as if it came yesterday from the barber's shop. It exactly resembles the wigs worn by females of quality, delineated on the tombs, as also on the female Egyptian statues. It is of immense size; as large as those worn by fashionable gallants in the time of Charles II., or by our learned judges (often to their great annoyance) at the present time. It is of a glossy auburn, and differs from the modern style, in having the plaits beneath and the ringlets above.

According to the testimony of Herodotus and Diodorus Siculus, Upper Egypt swarmed with surgeons and doctors. There were physicians for every part of the body. The same functionaries were also embalmers, and therefore anatomists. Ptolemy Soter founded a school of anatomy, and ordered the dissection of bodies (possibly of those refused burial by the judgment of the dead). Pliny says, that dissection was encouraged by the example of the Pharaohs and Ptolemys. Mr. Hamilton justly thinks that Homer took some hints for his battle pieces from the walls of Thebes, and his accurate and skilful anatomy proves the proficiency of his masters. The trade of druggist was sometimes added to that of surgeon and physician. In Homer's time the use of drugs in Egypt (connected with the charms then employed in medicine, and still used in the East) appears to have been equally profuse. Was the nepenthe which the Theban queen gives to Helen to soothe her sorrows opium? Were the Egyptian Lotophagi opium-eaters like the modern Chinese? Shops for the selling of poppy heads are among Rossellini's illustrations, and the description of the effect by Homer is similar to the effect of opium. "The wretches who eat it," he says, "forget their misfortunes, but at the same time lose all affections, and forget their kin and country." Syncellus gives testimony as to the existence of an Egyptian pharmacopœa. The medical class used acetites for dropsy. They employed unguents of white lead and verdigris. They observed critical days in fevers, and they had a recipe for the cure of stone. The art of medicine must have been organized at an early time, because six books on medicine are ascribed to Thoth, who was secretary to Osiris, a contemporary of the builders of the pyramids, and grandfather of Osirtesen, the founder of civilization.

BRICKMAKERS.—We notice the brickmakers as a class for an especial historical reason. The bricks were made of the same shape and size seen in all the Roman vestiges in this country. They were burnt and unburnt. Bricks have been found, mixed with straw, as Moses described those of Babylon, and cemented with pitch. Sometimes they had the maker's name impressed upon them (a near approach to the art of printing), sometimes the signet of the monarch under whose reign they were made, or for whose palaces they were prepared.

THE JEWS: JOSEPH AND HIS BRETHREN.

There is a subject connected with the extensive trade of brick-making in Egypt—a trade which appears to have been as extensive as its celebrated potteries—which attracts our passing attention, and appears to challenge commentary. The Jews, while in bondage, seem to have been chiefly employed in this avocation—as they are stated to have been in the Mosaic history—and that in the earliest times of the eighteenth dynasty. Indeed it may be called their earliest appearance as individuals stamped by national characteristics among the Egyptian monuments, with the exception of one remarkable instance. We have already referred to the illustration which depicts them in the act of brick-making. Their first appearance among the monuments is equally interesting, as bearing corroborative evidence to the truth of the Mosaic record.

A grand tableau, adverting to the important event of their arrival in Egypt, discovered among the excavated tombs of Beni-Hassan (not very distant from Cairo), part of which has been copied by Rossellini, is perhaps the most remarkable acquisition of modern Egyptian discovery. Some doubts have been expressed by Egyptian hierologists—and, among the rest, by Rossellini and Sir J. G. Wilkinson—whether the tableau in effect does or does not represent the arrival of Joseph's brethren in Egypt. But the force of those doubts will be weakened when we state that some who were sceptical now waver in their opinion, while others have arrived at an opposite conclusion.

The occasion of those doubts was the fact, that the era of the arrival in the reign of Osirtesen did not correspond with favorite or preconceived chronological systems. Any dispassionate person, however, who surveys the tableau in association with the epoch, and with other monuments where the Jews appear, will, we are assured, come to the inference that it does represent the arrival of Joseph's brethren in Egypt, and their introduction by Joseph in person, acting as Secretary of state to a viceroy of the reigning sovereign, in whose tomb the tableau is found. We will briefly explain its details.

A royal scribe, or secretary of state, whose name has been read phonetically *Nosuf* and *Jusuf*, followed by the Jailor Roti, is introducing to a viceroy of Osirtesen (which fixes the epoch at 1725 B. C., and about six generations before the commencement of the eighteenth dynasty), ten Hebrews, clearly identified by their physiognomies and costume, and one lad; making eleven males altogether, accompanied by females, possibly the wives of the male personages, two children, and by attendants, to the amount of thirty-seven.

The viceroy of Osirtesen, who is represented as standing, in honor of the superior rank of the royal scribe, is omitted by Rossellini, who has also, to our great regret, omitted several other figures, including one styled "The Master of the House," two of the Hebrews, and the whole of the attendants.

The Secretary of state, wearing the large wig peculiar to the aristocracy, similar to the specimen in the British Museum, displays a scroll, in

which is written the arrival of these strangers, described as "bond slaves," in the sixth year of Osirtesen.

It is obvious that they are Hebrews who have just crossed the desert. They are accompanied by two asses of the desert, panniered and covered with a peculiarly ornamented housing, one of which conveys two children (possibly those of Judah) and the arms of the party, and both the others the leather water-bottles, exactly such as are carried now by camels and by asses in crossing the desert. They bring with them presents to their great host, such as are recommended by Jacob in the Mosaic account of the arrival of Joseph's brethren.* One carries and performs on a lyre, made after the primitive Greek fashion, which has been by antiquarians identified with the Jewish "Chinnor," derived perhaps from Jubal, the lyre's scriptural inventor; two other of the brothers lead animals, which sufficiently indicate their Judean locality, the antelope and the ibex of Lebanon. The men are clad in many-colored woollen tunics, wear the Greek sandal, and are well armed with clubs, spears, and bows and arrows. Two carry the desert water-bottles slung over their shoulders.† The females, whose resemblance would seem to indicate that they are sisters, and at all events members of one and the same family, wear tunics of the same primitive character, dyed with a peculiar pattern of stripes, intermixed with waved lines, and short leather boots (*cothurni*), which are never worn by the Egyptian females.

These are the main points of the tableau. The inquiring reader may discover others equally curious; and he will not fail, we are satisfied, comparing all its details together, and connecting it with the epoch and with the name of the Pharaoh indicated on the scroll presented by the introducing secretary to the chief personage, to come to the conclusion that it is a pictorial representation of the arrival of Benjamin with his ten brethren in Egypt, as recorded in the Book of Genesis. The Jewish lad, the number of ten Jewish brethren with him, the high designation of the introducing personage, viz., that of a "Prince Secretary of state" under the reigning Pharaoh, their immediate arrival from the desert, the Judean presents they bring, the fact of the tenant of the tomb being governor of the district in the neighborhood of Goshen, where the Jews afterwards settled, and finally the name of the royal secretary written "JUSUF,"‡ the

* "And their father Israel said unto them, If it must be so, do this; take of the best fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts and almonds."—Gen. 43: 2.

† These are, in fact, the bottles mentioned in Scripture, the references to which are unintelligible, if associated (as they vulgarly are) with glass bottles. The ancient Jewish bottles were bags, made of goats' or other wild beasts' skins, with the hair on the inside, well sewed and pitched together, an aperture in one of the animal's paws serving for the mouth of the vessel. Bottles of this kind are mentioned in Scripture, and were used for carrying water through the deserts of Arabia and other countries, where springs and streams are scarce. The Arabs of the present day keep their water, milk, and other liquors in such bottles as these, which they sling about their necks.

‡ The dissyllable *Nofre* (absurdly used in lieu of a phonetic initial letter) read N or Yo, being justly demolished by Klaproth.

present eastern name for Joseph, all point with a converging cogency of proof, scarcely admitting of a question, to the same inference, namely, that the tableau records the arrival of Joseph's brethren.

It seems, moreover, to depict a peculiar point of time, namely, when Simeon being liberated from bondage, Joseph is conducting his eleven brethren, including his younger brother Benjamin, and followed by the "master of his house," spoken of in Genesis, from the presence of the Pharaoh Osirtesen into the presence of the viceroy of the land of Goshen, where they were about to be settled, and in whose tomb this extraordinary pictorial memorial is found.

One objection has been made to the number, the whole party consisting of thirty-seven; but the objection rests upon slight foundation. Not a word is said in the scriptural account of the brothers having no attendants. It is in reality very improbable that they should be without attendants, having loaded asses and presents to convey across the desert. Nor is it likely that Jacob should send his favorite child, a "lad," on a difficult and dangerous journey, without servants to attend and protect him.

Another objection has been made to the word "bond slaves;" but independent of the fact that the Egyptians, like the modern Chinese, designated all foreigners as slaves or tributaries, it is clear from the scriptural account that the brothers were considered as "bond slaves," they having been first imprisoned as spies, Simeon being held in bond by Joseph till the return of his nine brethren with "the lad" Benjamin from Syria, and the nine who returned being in fact designated in the scriptural account as "bond slaves," liberated, according to modern phraseology, on their "parole."

We proceed next in alphabetical order to the butchers and bakers of ancient Thebes.

BUTCHERS AND BAKERS, COMBINED WITH PASTRYCOOKS.—The illustrations of these trades given by Rossellini will be expressive of their details without much commentary from us. Although the butchers and bakers of Thebes exercised their professions separately, they were also attached distinctly to the kitchen departments of the aristocracy. Besides, there were a chief baker and a chief butler attached to the kitchen affairs. An exposition of an Egyptian kitchen 4,000 years ago, will therefore embrace all that need be said respecting these trades, and at the same time vary the subject by giving a curious picture of domestic manners and customs at that time.

THE EGYPTIAN KITCHEN (1800 years B. C.)—From the various kitchen utensils and dinner services (some of which are of elaborate structure) in the new Egyptian room at the British Museum, it may be readily surmised that the culinary art among the Egyptians under the eighteenth Theban dynasty had arrived at a considerable degree of perfection. In effect, by a comparison instituted between these extant relics of the Egyptian kitchen in the above room and the illustrations referring to the same subject, which are placed before us in the works of Champollion and Rossellini, we shall be able to arrive at very precise conclusions as to the entire organization of the culinary department at the remote epoch (1800

B. C.) both as to the mode of "mounting," as the French professionally call it, an Egyptian dinner table under the Pharaohs, and as to the general cultivation of the gastronomic art.

From these illustrations it appears that to the kitchens of the royal and aristocratic class were attached shambles for slaughtering and jointing the meat, and poultry yards with cages for fattening the poultry. Butchers are represented slaughtering oxen in the manner usual now, viz., by knocking them on the head with an axe, and by bleeding the jugular vein. Assistants are employed in cutting the meat into joints, while others are occupied with carrying the joints so divided to the kitchen. In some cases men are represented selecting the fattest poultry from the poultry cages, and conveying them to the same department. Butchers appear again to be employed in the kitchen for the purpose of further dissecting the meat under the superintendence of the "chief baker." In Rossellini's civil monuments of Egypt (plate 83) one of these assistant butchers is *sharpening his knife upon a steel suspended from his waist*, and which is exactly similar to the steels employed at the present time. We believe there is an instrument of this kind among the numerous and curious examples of cutlery preserved in the new Egyptian room. Dwarfs and ridiculously deformed persons are often seen employed in the lower departments of the kitchen, as they were in the time of Roman Imperial luxury. In the same plate to which we have referred, a large stove is exhibited, near which a cook is putting a bullock's heart into a cauldron (similar in form to the bronze cauldrons with a swing handle in the Egyptian room), while another is adding a joint of ribs of beef. In an adjoining plate, cooks are trussing the geese which are brought to them from the fattening cages. Two of these assistants are in the act of boiling geese in a cauldron, another is boiling a trussed goose over a grate, and blowing the fire of the stove beneath with a bellows, while a third appears to be salting or spicing some delicacy. The preparations for a great dinner on a sumptuous and extensive scale, are evident from the tomb of Menoptha at Saccareh. Rossellini (p. 4, pl. 83) represents two cooks occupied, the one in moulding, and the other in baking delicacies of a round and flat form, which beyond a doubt represent tartlets or patties, delicacies which seem to have been much in use among the Egyptians, and for which the modern pastrycooks of Cairo (see "Arabian Nights") are also famous. They appear after on tables laid out for dinner, intermixed with roast and boiled meats and vegetables of all descriptions. A pastrycook appears with a tray of these patties on his head, to which the symbol implying the arithmetical number one thousand (orientally, the man of a thousand tarts) is appended, no doubt with a view of signifying the large consumption of his trade. In one instance cooks are employed in forming dishes, apparently meat pies with raised crusts, in the shape of animals, rams, bulls, and geese, &c. Two bakers also attached to the kitchen department, and under the superintendence of a chief baker, (see Genesis chap. 40, verses 16 and 17), are working the dough with their feet, and going through the various operations of bread-making. Loaves of "fancy bread" subsequently appear in various ornamental shapes, triangles, squares, circles,

&c. The hieroglyphics near them intimate that they are made of barley, wheat, millet, &c., like the cakes still preserved in the Egyptian room. They are often seen piled in profusion amidst the various dainties of the banquet table.

It does not appear, from the numerous representations of dinner tables, that the Egyptians at the era above stated used dinner cloths for the "festive board." Slaves, however, are represented bringing napkins and water in vases to the guests. Ewers and basins for holding water, of elegant construction, appear sometimes on the tables. In one instance supplied by Rossellini, a graceful youth, ornamented with sandals and in a tasteful dress of Greek character (possibly therefore a Greek slave), is bringing water to the guests in a golden and highly ornamented basin. He has an elegant ewer of spotted green porcelain slung by a cord to his arm. Knives and spoons were used, specimens of both of which are in the Museum, but no utensils approaching to the form of a fork. The dishes appear usually to have been piled confusedly on the table, and vegetables, roast ducks, fruit, fish, meat, and bread are placed together with little arrangement. There are instances, however, of more regular distribution. In pl. 88, (Civil monuments of Rossellini,) a table appears laid out systematically with tureens of soup or boiled meat, fish, roasted ducks, vegetables and fruit; vases for wine, cups and goblets, are intermixed, and in the midst is an epergne (an ornamented basket of precious metals), with flowers in the fashion of modern banquet tables. Plates and dishes were certainly used by the Egyptians, inasmuch as Rossellini exhibits a side-board with dishes and plates apparently of pottery, and of an elegant fashion (like some of the Wedgewood ware), arranged upon it.

In the N. Egyptian Room will be found a profuse variety of all the dishes used upon the ordinary Egyptian table, and among them are curious chafing dishes, with a place for a small stove for hot water beneath for keeping the viands hot. Some of the tureens and covered dishes in that room (which are in pairs) are of exceedingly tasteful form. They are usually of pottery or of porcelain. But the *golden* and *jewelled* banquet services of the Pharaohs are indeed magnificent in materials, form, and decoration. The state of the culinary department of an Egyptian private residence may be gathered from Case T, which is filled with bronze vases used for the various purposes of cookery. Some of these resemble stewpans, some the common saucepan, and some large boilers. Bowls, knives, spoons, cups, appear in Cases K, U, and W. Specimens of the earthenware plates and dishes of this ancient people are to be found in Case R. The Cases N and Q contain an immense variety of banqueting cups, tureens, and vases in porcelain, glass, earthenware, and alabaster. Some of them are equally splendid and curious, and worthy of adorning the banqueting tables of the magnificent line of princes who ruled at Thebes.

The alphabetic series of our sketch of the trades and manufactures of ancient Egypt (1800 B. C.) now brings us to letter C, and to the cotton and linen factories of that time, and the trade with India, which doubtless

contributed principally to the otherwise unaccountable wealth of the "city of thrones," the "hundred-gated" metropolis of the world.

COTTON, WOOLLEN AND LINEN FACTORIES.—A review of the cotton and linen factories of Egypt will suggest many interesting associations to the political economist, as well as to the antiquarian. The learned reader will recollect that the Phœnicians, who preceded us in the commercial sovereignty of the seas, exchanged the cotton and woollen goods, which were among their imports from Egypt, for the slaves and tin they obtained from the isles of Britain. The classic scholar will also recollect Homer's description of the royal patronage, and of the high reputation in which the fabric of woollen goods was in his time held in Thebes.

" Alcandra, consort of the high command,
A golden distaff gave to Helen's hand,
And that rich vase with living sculpture wrought,
Which heaped with wool the beauteous Philo brought;
The silken fleece empurpled for the loom
Rivalled the hyacinth in vernal bloom."

Nor will the biblical scholar fail to remember the numerous allusions in the Scriptures to the beauty of the linen fabrics in Egypt.

"Moreover, they that work in fine flax, and they that weave net works, shall be confounded."—19th chap. Isaiah, 9th verse.

"Fine linen, with brodered work from Egypt, was that which thou spreadedst forth to be thy sails: blue and purple from the isles of Elishah was that which covered thee."—27th chap. Ezekiel, 7th verse.

The political economist will probably recollect that the linen and cotton manufactures of Egypt were anciently her staple commodities, as they are now of modern Egypt. He will recall to mind that the Athenians, through whom all European civilization, including our own, may be said to be derived, were a colony of Egyptian weavers driven from Sais by the pressure of population on subsistence, to the details of whose manufactures we are thus so singularly introduced.

The various processes of the manufacture—reeling, spinning, carding, weaving, dyeing and printing, or imparting the pattern, by blocks (the origin of calico printing)—are exhibited in Rossellini's plates in all their minute details. We have said that the loom, the shuttle, the distaff and the woof resemble the modern, but it is a more singular circumstance, that the printing blocks* engraved with phonetic letters, and with the dye upon them, may be seen in the British Museum. In the processes of weaving cotton, linen and woollen, which are *seriatim* displayed, the woof is exhibited in different stages towards completion, for the evident purpose of conveying the knowledge to the eye. It would appear that men and women, as well as boys and girls, were employed promiscuously in these factories, in various departments, as in ours. Herodotus, on hearsay, asserts that *men* only were employed; but this the illustrations dis-

* How near an approach to *stereotype printing*!

prove. Whether the question of infant labor was then mooted, or whether there were any factory bills, we must leave to the political economist's curiosity.

There were, however, schools of design, where the young artists were trained by masters in drawing patterns for the manufactures; some of the designs for gown-pieces, hangings and carpets, rival and have often suggested the modern. Rossellini connects together illustrations of the whole manufacture of linen, from the first process of beating and preparing the flax, to that of spinning, weaving, and dyeing the linen, cotton, and woollen fabrics of that period, and of producing them in a complete state from the ancient loom. Among his illustrations will be found looms both upright and horizontal, and which are singularly similar to those which are used in India at the present day for the famous muslins of Dacca. There can be little doubt that the process was precisely or nearly similar. The illustration of dresses worn by the aristocracy, which may be advantageously connected with the above, and which permit both the complexion and the anatomy of the person to be seen through them, clearly shows that the fabric both of linen and cotton approached very near to the structure of the celebrated muslins of India. There have been some doubts expressed whether the bandages of the mummies—some of which, when bleached, are of considerable fineness—were of linen or of cotton. Rossellini contends for cotton. Dr. Ure has settled this point by means of the microscope. The fibres of linen examined by the microscope exhibit a jointed, cane-like structure; the fibres of cotton examined by the same process, exhibit the appearance of a flat and bordered ribbon. On being subjected to microscopical investigation, the fibres of the mummy cloth were found to be linen of the finest description. Those who have merely looked at the rough cloths of the mummies, may doubt the propriety of the admiration expressed for modern relics in private hands of that "fine linen" so celebrated in Scripture. A friend of ours is in possession of a piece of linen cloth, obtained at Thebes, which is of remarkably delicate texture, of great elasticity, capable of being restored by bleaching to a snowy whiteness, and exhibiting a softness, durability, and beauty scarcely inferior to silk. "A piece of linen," says Mr. Arundel, an Egyptian traveller quoted by Sir J. G. Wilkinson, "which I obtained from the tombs at Thebes, has 150 threads in the warp, and 71 in the woof, to each inch. It is dyed with the *saffrum indicum*."

Sir J. G. Wilkinson describes a piece of fine linen in his possession of still greater delicacy of texture: "It is 540 threads to the inch in the warp, and 110 in the woof to the inch." The above are specimens of the "fine linen" of Egypt described in the Scriptures; and it would appear, both from these examples which remain for examination, and from the evidence given by Rossellini's illustrations of the costume of the kings and queens, to have been a species of fine muslin similar to that which is now made in India, and probably produced by similar hand-looms,* of

* They were undoubtedly hand-looms; human labor was alone employed in passing the woof, by means of the shuttle, across the alternate threads of the

which Rossellini gives several examples; the fineness of the linen of Egypt was therefore worthy its repute. Some of the productions of the Egyptian looms must, it will appear from the above description, have been of a finer texture than the products of the famous muslin looms of Dacca, which only average 100 threads to the inch in the warp to 84 in the woof. This is clear also from a survey of the linen which remains (there are several specimens in the Egyptian room), and which, being generally employed for mummies, must be regarded as of an inferior character to that worn by the aristocracy. That the Egyptian manufacturers understood the chemical process of dyeing, is also obvious. Occasionally the muslin, beautifully dyed and patterned, was interwoven with silver and gold thread, some specimens of which can be traced up to the early period of Thothmos I, and even of Osirtesen.

It has been doubted whether the Egyptians were familiar with the manufacture of cotton cloth as well as of linen cloth; but specimens of cotton cloth have been found, and subjected to a similar test. Herodotus indeed affirms that the Egyptians were familiar with the art of manufacturing tree-wool (as he calls it) from the earliest times, and he makes a clear distinction between the cloth of linen (*linum*, flax) and cloth of cotton (*byssum*). Julius Pollux says that cotton and linen were sometimes intermixed in the fabrics of Egypt. It is thus clear that they had as various qualities of fabrics as we have at the present time, and mixed cloth of as great beauty and flexibility. It is comparable, he adds, to silk in softness and delicacy, in which one fourth part of woollen stuff was intermixed with three parts of linen.* Sometimes wool or hair was combined with these. Woollen garments were worn by the lower classes though forbidden to the priests, who were restricted to linen.

The skill of the Egyptian linen manufacturers in employing the metallic oxydes and acids or mordants, is placed beyond dispute by ocular proof. Pliny's testimony is interesting as illustrating, though not wanted to corroborate the fact. "They dye cloth," he says, "in an extraordinary manner. It appears quite white before it is dipped: they then imbue it with drugs (mordants), which do not alter its appearance, but which absorb and retain a new and permanent color, varied according to the application of the drug." This is the modern process. Finally, experimental investigation and chemical analysis have shown demonstratively, that in the dyes which the linen and cotton manufacturers employed to produce certain results of which the relics are extant, they must have

warp. But a jenny is but the substitute of a hundred pair of hands for one; a hundred shuttles being simultaneously employed in the operation by steam machinery.

* We take the following note from Sir J. G. Wilkinson's work. "My first impression," says Mr. Thompson, "on seeing some linen mummy cloths, was that they were muslin. They had blue stripes at the hem; they were firmly selvaged, and tastefully fringed." Some mummy cloths which Belzoni brought from Egypt, and which we saw, were white, close, exceedingly fine, soft, and very elastic. It is evident that the Egyptian factories, combining linen, wool, or hair, and cotton in their fabrics, made at that time the cloth which we now designate as *mousseline de laine*!

employed acetates of alum and of iron, and vegetable and mineral dyes, both substantive and adjective, as they are termed by the modern dyers. It is as easy as invidious to ascribe these applications to accident rather than to chemistry. Evidences drawn from all the other arts and trades, prove that they were good chemists; and why deprive the land of Cham (Chemmis), from which the name of chemistry is derived, as well as alchemy, its foster parent, of the just tribute of its original invention?"*

The fineness of the linen fabric has been shown—whether transparent like gauze, or delicately closed like cambric, or mixed with cotton like fustian, or with wool as mousseline de laine. The extent of the piece may be inferred from the "twined linen" which the Jewish women worked for the ark on their departure from Egypt, the separate lengths of the piece being 28 cubits by 4 (Exodus 26). These long stripes of linen were separately blue, purple, scarlet, and white. The last was probably the effect of bleaching; but the whole of the colors and cloth so dyed have been found, as well as the yellow, to evince chemical knowledge. It appears that the linen printers and dyers used the *carthamus tinctorius* which grows in Egypt, for red; woad for blue; and the *reseda luteola*, also a native of Egypt, for yellow. Now none of these operations could have been effected without a practical chemical knowledge. The system of bleaching now practised in this country, but recently introduced, has been used from time immemorial in the East, and doubtless, therefore, in ancient Egypt, viz., by immersion in oxigenated muriate of lime, after subjection to the action or steam of boiling water. The three other colors, blue, red and yellow, are adjective colors, i. e. fugitive, without the use of mordants. They could not be fixed, as we find them fixed, without their proper mordants, namely, oxides of tin, arsenic and iron.

COPPERSMITHS AND CUTLERS (INCLUDING ARMORERS).—In all that concerns casting, fusing, and founding of metals, it is quite clear that the Egyptians in the earliest times, had arrived at a high pitch of skill. The implements employed in trade, and even in war, are, beyond a doubt, as appears from the representations and from the specimens extant now in the Egyptian Room in the British Museum, of brass and copper. But it is a mistake to suppose that iron in the earliest periods was not known. A wooden hand-plough, shod with iron, has been found, which is datable to the time of Rameses II. But warlike instruments of iron, and apparently of great beauty, as appears from Rossellini's illustration of the armorer's shop, were used in the earliest times as well as in the era of the eighteenth dynasty.

The distinction of the copper and brass weapons from those of iron is made quite clear; some being painted copper color, and sometimes bronzed; some green; some yellow, representing brass; the blue may represent steel. An inlay of yellow appearing sometimes in the blue,

* The cotton and silk printing of the East Indians, and the Chinese block-printing, whence modern stereotype printing was borrowed, have existed from time immemorial in the East, and are unquestionably synchronous with the linen and cotton block printing of ancient Egypt.

might suggest that the art of damasking steel was known at those early times. The most extraordinary evidence of Egyptian skill in metallurgy consists in their power of hardening copper implements so as to cut granite; it is an art we have lost. Improbable suggestions have been made as to the means by which this result was effected. It has been suggested that the stone might have been softer at the time it was cut than now; and, again, that it may have been softened by bruising the crystals; but neither of these suggestions will account for the extraordinary result. Rossellini thinks that the sculptures in the obelisks may have been engraved (like modern engraving) with a wheel and drill, and then brought to the edge and deepened with emery, which the Egyptians possessed and obtained from the neighboring district of Syria. This is probable; but still drills of copper, such as those in the Museum, would not effect the purpose, nor touch the stone; indeed, it is quite clear we must make up our minds to being behind the Egyptians in this art in consequence of two facts proved by Sir J. G. Wilkinson. First, he states ("Manners and Customs," etc.) that he has in his possession a copper tool taken from the quarries, where it was employed in quarrying the stone. Now this chisel, struck by the mallet as used by the old Egyptians, bends before the same stone which it formerly cut, although its edge, when found as left by the workmen, was unimpaired; and that the implement had been long and violently used is proved by the fact, that the upper extremity of the handle has been flattened by the mallet. The fact, secondly, is proved by an implement of copper, formerly in the possession of Mr. Burton, the architect, and now, we believe, in the Museum, which has the elasticity of steel, and in the composition of which tin has evidently entered. But, in short, it may be briefly said, that all the implements of bronze and brass, especially the mirrors, prove the exceeding skill of the Egyptian artisan in the fusing and combination of metals. That they made and employed steel implements we have no proof; but it is scarcely likely that the obvious process of tempering iron by repeated heatings and immersions in water should have escaped them. A concluding proof may be stated, that they had a mode of tempering copper which we have not; viz., that the copper implements which remain, and which are in the Egyptian Room of the British Museum, are not only elastic, but do not oxydize when exposed to the changes of the atmosphere. The armorer's shop contains warlike implements, contemporaneously collected together, of copper, brass, bronze, iron, etc., in proof of our preceding allegation, and coats of mail, scaled and ringed, inlaid with gold and brass, in the style of the middle ages. The examples, given by Rossellini, of armed individuals of different corps of the army, among which is an armed female page of the body guard of Sesostris, (a pictorial romance!) are especially worthy of investigation.

CURRIERS.—The fullers, dyers, and tanners appear to have occupied a peculiar locality of ancient Thebes; but these trades were not united. The chemical skill of the dyers in their important employment, as regarded the linen and cotton factories, has been already shown. The tanners seem to have had equal chemical skill. It appears from remnants of

leather found in the tombs, that they employed the bark of the *Acacia* in tanning, and the *Periplaca Secamone*, which grows near the Red Sea. In curing the skins, the Arabs soak them during the operation in jars of salt and water; and the Theban tanner (see Rossellini) is evidently subjecting his skins to a similar process (as in the case of English curriers); the skins, after being soaked, are stretched on wooden horses. The skins disposed on shelves about the shop are of different colors. The dyes employed for that purpose again show a practical chemical knowledge. The Jews, on their exit from Egypt, doubtless borrowed the art from their masters, and employed it on the rams' skins of the tabernacle, to which the Morocco leather of the East may, in all probability, be traced, 1800 B. C. The consumption of leather must have been large, as it was used in covering the light frame of all the war chariots in Thebes; and the tribute of skins of wild animals seen in the triumphal processions, shows the importance which the conquering monarchs of Egypt attached to the supply. It was also largely consumed in the manufacture of leather thongs, and by the shoemakers in sandal-making, as appears by the illustrations, and by the curious display of shoes and half-boots, resembling those of modern manufacture, in the new Egyptian Room of the British Museum.

GOLDSMITHS AND JEWELLERS.—A commercial communication with India introduced some of the precious stones of India into Egypt, which have been found among the structures of Thothmos III.; among these are amethysts, lapis-lazuli, and hamatites, all natives of India. Allusions have been made to the perfection of gold-working, proved in the instance of Moses burning and reducing gold to powder. We were not aware that the experiment was ever possible.* A French chemist, however, named Goquet, has lately effected the operation, which he also declares to be the most difficult in chemistry, chiefly by the aid of natron. The workmanship of golden ornaments resembles, in delicacy and beauty, the modern Indian workmanship in gold, which has been handed down from father to son from time immemorial. The golden plate of various descriptions, taken from the illustrations of the tombs of the eighteenth dynasty, is tasteful and elegant. The golden baskets found portrayed in the tomb of Rameses III., are many of them of surprising beauty. But a considerable number of ornaments of gold have been found among the monuments of Egypt, and are deposited in the British Museum and elsewhere. They generally consist of rings, necklaces, armlets, bracelets, ear-rings, and various trinkets of the female toilet, including gold and silver mirrors; some of them belonging to the time of Osirtesen I. and Thothmos III.; in other words, to the time of Moses and Joseph. From the concurrent testimony of Diodorus and Pliny, it appears that the gold was obtained from the mines of Orabus, on the upper Nile, which have been worked for gold since the Christian era, but have been latterly neglected. The gold dust, however, as appears from the monuments, came

* Boerhaave has left on record a recipe for making it; but he states, that it is the most difficult of all the experiments in chemistry.

from Nigritia or Abyssinia ; whence the present Pacha, as we find stated in a very interesting report of his recent voyage thither, is again about to obtain it. The whole process of working the gold is exhibited in the illustrations of Rossellini. From this it would appear, that the gold dust was washed and strained previous to its being weighed. It appears to have been circulated in rings of a certain weight and stamped, although it does not seem that there was any gold currency in our sense of the word. A scribe is always exhibited at hand, with his writing desk and materials, recording the amount of gold obtained from the process, the weight, etc. The peculiar scales (with a pendulum), always accompanying pictures of the "Judgment of the Dead," are never absent. Specimens of the exquisite perfection to which the art of gilding was carried, as a branch of the goldsmith's trade, may be seen in the Egyptian Room of the British Museum.

GLASS-MAKERS.—The fact proved by the illustrations of Rossellini* by extant relics of the glass manufactory of Egypt in the British Museum, and by the extant confirmatory relics in various other museums, exposes the error of the ordinary and narrow ideas indulged in by historians on the subject. It is common to assert that, with the exception of some glass vessels at a great price, glass was little known and used till the time of Augustus, and never in windows till after the fall of the Roman empire. The fact of pieces of glass, of good manufacture, having been found at Pompeii, ought to have thrown doubt upon this allegation, derived from an ambiguous assertion of Pliny. The fact is, that glass and porcelain, of an equally fine quality as the modern, was made 1800 years B. C., under the eighteenth dynasty. It was, moreover, made in profusion. This is another startling allegation supported by good proof ; but a more startling one must still be added. The glass-blowers of Thebes were greater proficient in their art than we are. They possessed the art of staining glass, which, although not wholly lost, is comparatively but little known, and practised only by a few. Among the illustrations of Rossellini, there is a copy of a piece of stained glass of considerable taste of design and beauty of color, in which the color is struck through the whole vitrified structure ; and there are instances of the design being equally struck through pieces of glass half an inch thick, perfectly incorporated with the structure, and appearing the same on the obverse as on the reverse side. In consequence of this fact it was that Winkleman truly asserted that the Egyptians of this time (the eighteenth dynasty) brought it to a much higher point of perfection than ourselves. In fact, after the decline of the art, Egypt became to Rome what Venice became afterwards to Europe. The great part of the supply of glass was considered by Pliny to derive its good quality from the ashes of a peculiar genus of kelp, growing in abundance by the Lake Mareotis and the Red Sea. That kelp, reduced to a kind of green ash, is represented by Rossellini as brought in baskets to the glass manufactories, and in his illustrations, from the potteries, where

* The iron pipes, heated at one end and dipped into the melted glass, exhibited in the illustration, resemble the modern in form and process.

a vitreous process was evidently employed for the purpose of glazing the earthen vessel. It is quite clear, from contemporary records and from proofs which remain, that Winkleman was right. They imitated amethysts and other precious stones with wonderful dexterity; and, besides the art of staining glass, they must have been aware of the use of the diamond in cutting it and engraving it. In Mr. Salt's collection in the British Museum, of the time of Thothmos III., about 1,500 years B. C., a piece is beautifully stained throughout, and skilfully engraved with his emblazonment. The profusion of glass in Egypt is easily proved. Fragments have been found of granite, which are covered with a coating of stained glass, through which the hieroglyphics of the stone appear. The relation that the bodies of Alexander and Cyrus were deposited in glass coffins, which has been considered as a fable, is thus analogically proved. But the profusion of the dearest glass-manufactures may be equally proved. Vast numbers of imitative precious stones in glass, made by the Theban jewellers, are to be found in all the museums in Europe. Among them are false emeralds, in which they seem to have succeeded best. There is little doubt that many of the large emerald basins, used in the early Christian churches, were of their manufacture. Diodorus Siculus says the coffins were commonly made of it in Ethiopia. The extensive character of the manufacture may be also inferred from a circumstance recorded by Pliny, that in the temple of Jupiter Ammon there was an obelisk of emerald, that is, of glass in imitation of emerald, sixty feet in height. The emerald hue which the glass manufacturers of Egypt gave to glass, appears, from chemical analysis, to be imparted by oxide of copper; and the reds used in imitation of the rubies, or in staining plate glass, appear to have been derived from minium. All these facts prove the extensive knowledge of chemistry among the natives of old Thebes. Glass bottles (*quart bottles?*) nearly similar to our wine bottles in color and measure, though in shape resembling the wide-mouthed bottles used in preserving fruit, may be seen in the British Museum, and are found in abundance in other European cabinets.

But a remarkable fact connected with the glass bottle manufactories of Thebes, 2,000 years B. C., shows the tenacity of ancient custom. It is known that the oil jars of the Levant are precisely those which appear in the illustrations of Rossellini. There are two classes of glass bottles used in the present day, of equally ancient origin. These are the Florence oil-flasks, holding about three quarters of a pint, and turpentine carboys, as they are called, holding about two gallons, from Cyprus and the adjoining shores. Both are protected by matting, the first of a fine, the second of a coarse nature. Both are seen in the illustrations of Rossellini. Sir J. G. Wilkinson thinks that glass lanterns were used by *piquets* of soldiers, and gives a specimen of a group of Egyptian sentinels carrying a lantern upon a curved pole. It is not improbable that an hieroglyphic on the Rosetta stone, used for *manifestation*, resembling a magic lantern, with a handle, from which rays of light are issuing, may be something of the kind. It is probable, though it cannot be gathered from Pliny, that the lamps employed for yearly illumination at the Saite festival—a custom

adopted in China at the present time—may have been of glass; but generally the Thebans appear to have used colored lanterns like the Chinese. The modern people of Cairo use colored lanterns of striped gauze, strained over a wire frame, after the Chinese fashion. These colored gauze lanterns appear to have been commonly used by the attendants of the Theban grandees in lighting them to their evening banquets—or *fêtes champêtres*.

GLASS-BLOWERS.—We may, in conclusion, generally say, as we have had occasion to remark in commenting on other trades, that the initial process of glass-making retains its primitive simplicity; the blow-pipe, shod with iron, and heated red-hot, is inserted now, as formerly, into the melted glass. In the ancient manufactories, workmen are employed bringing the “frit” in baskets, for the purpose of vitrification. There can scarcely be a doubt that this “frit” is a combination (as in Venetian glass-making derived from Egypt) of kali, from the ashes of the *salsola communis*, or kelp, and a particular kind of sand. But we cannot conclude, without a distinct reference to the chemical knowledge displayed in the more elaborate processes of glass-making. There are many good examples in the New Egyptian Room, British Museum, but we will take a single instance. A colored drawing of a piece of stained glass, found at Thebes, is given by Sir J. G. Wilkinson. The design is tasteful, consisting of a quadruple star, with foliage in the angles. Blue, green, and yellow colors are introduced, and they are struck through the glass. To produce this effect of glass-staining, oxides of cobalt, or of calcined copper and zinc, must have been used for blue, oxide of silver for yellow, and oxide of copper for green. But some of the fictitious gems made of glass exhibit the ruby color, which we have lost the means of making, and that scarce and rich purple color which can be only given by the oxide of gold. Indeed, the richly-painted walls of the temples and palaces, as well as the unmatched gilding, as fresh as when first laid on, show a perfect familiarity, not with mineral and vegetable colors only, but the perfect use of the metallic oxides in their composition.

We have now proceeded as far as the appropriate limits of our space will permit—through the first letters as far as G of our proposed sketch for an encyclopedia of the arts, trades, and manufactures of ancient Egypt in the time of the Pharaohs, who occupied an interval of 600 years, from 1,800 to 1,200 years, B. C., and who were successively contemporary with Joseph, Moses, and Solomon.

We have shown that the subject of Egyptian antiquarian inquiry opens out new and momentous views of early history—that it fills up vast chasms in the invention and progress of the arts and sciences—that it embraces perspicuous and credible views of the foundation, the development, and the progressive tendency of political society—of the formation and progressive tendencies of language, and, finally, supplies that inestimable desideratum to history, a test worthy, real, and intelligible synchronology, which, if established, ought to create a new era in history, and lead to the introduction of a new rudiment into the groundwork of education. A contemporary has said, and we agree entirely with him, “It is customary,

and indeed natural, to assign a speculative character to this study; but Rossellini's great work proves that it is falsely assigned. The most rigid political economist may find matters of fact there from which he may derive new and necessary information." The whole progress *ab initio* of the Egyptian manufactures in their minutest details—all the industrial elements of society—are laid open before him. Nor is that all; important steps in man's social condition are equally laid bare. He will find undeniable evidence that the progress from serfdom to freedom was the same in ancient as in modern times. He will find the evidences of the first division of the land, and of a single tax as in India, recommended by Mr. John Mills, (a tax of twenty per cent., upon the land so divided,) being appropriated to all the purposes of government. He will find the Egyptian serfs working under the goad of a driver, like the negroes in gangs in the fields. He will find those vassals subsequently substituting the work of foreign and conquered slaves, as at Sparta and at Athens, for their own labors; and he will find the evidences of the Metayer system, which Socrates and Plato recommended at Athens, as a means of raising the serfs in the scale of society, and which Sismondi says was the step by which the bondage of serfdom was broken in modern Europe, adopted near four thousand years ago in the vicinity of Egyptian Thebes. We shall conclude with a few suggestions as to the practical results which the utilitarian spirit of the age demands in all studies, and, as we think, justly and advantageously requires.

Mr. Baines, jun., the recorder (son of Mr. Baines, M. P.), in a late eloquent speech which he made at the Leeds Mechanics' Institute, said "that the looms, distaffs, and spindles of Penelope and Andromache remained up to the middle of the eighteenth century (when they were superseded by machinery and steam power) precisely as they were in the time of Homer who described them." (It should be noted that Homer was contemporary with the artisans of Thebes, whose tools we have described.) From this circumstance he draws just occasion to urge upon British mechanics the necessity of acquiring a larger scientific knowledge, commensurate with the great scientific revolution, as regards trades and manufacture, which has been lately accomplished by machinery. The subject suggests a few *recapitulatory* remarks respecting the *questio vexata* of "lost arts." If the Thebans 1800 B. C. knew less in some departments of useful knowledge than ourselves, they also in others knew more. One great proof of the genius of that splendid line of potentates, entitled the eighteenth Theban dynasty, and the extent of civilization under their rule, was, that the practical, chemical, astronomical and mechanical knowledge which they shared with the priestly (scientific) colleges, was in some respects equal to, in some respects greater than, our own. They made glass in great profusion (Diodorus Siculus), and burning glasses and lenses for telescopes. They must have cut their delicate cameos by the aid of microscopes. Ptolemy describes an astrolabe; they calculated eclipses; they said that the moon was diversified by sea and land (Plutarch *de facie lunæ*); that "one lunar day was equal to fifteen of the earth;" that "the earth's diameter was a third of the moon's;" and that

"the moon's mass was to that of the earth as 1 to 72." All these things show good instruments. They made stained glass, with chemical colors struck through the mass. They made gold potable,* an "art lost" till recently recovered by a French chemist. Their workmanship in gold, as recorded by Homer, and their golden clock-work by which thrones moved, must have been exquisitely ingenious. They possessed the art of tempering copper tools so as to cut the hardest granite with the most minute and brilliant precision. This art we have lost. We see the sculptors in the act of cutting the inscriptions on the granite obelisks and tablets. We see a pictorial copy of the chisels and tools with which the operation was performed. We see the tools themselves.† But our tools would not cut such stone with the precision of outline which the inscriptions retain to the present day. Again, what mechanical means had they to raise and fix the enormous imposts on the lintels of their temples as at Karnac? Architects now confess that they could not raise them by the usual mechanical powers. Those means must, therefore, be put to the account of the "lost arts." That they were familiar with the principle of Artesian wells, has been lately proved by engineering investigations carried on while boring for water in the Great Oasis. That they were acquainted with the principle of the railroad is obvious, that is to say, they had artificial causeways, levelled, direct and grooved (the grooves being anointed with oil), for the conveyance from great distances of enormous blocks of stone, entire stone temples, and colossal statues half the height of the monument. Remnants of iron, it is said, have lately been found in these grooves. Finally, M. Arago has argued, that they not only possessed a knowledge of steam power, which they employed in the cavern mysteries of their pagan freemasonry (the oldest in the world, of which the pyramids were the lodges), but that the modern steam-engine is derived through Solomon de Caus, the predecessor of Worcester, from the invention of Hero, the Egyptian engineer. The contest of the Egyptian *sophoi* with Moses before Pharaoh, pays singular tribute to their union of "knowledge and power." No supernatural aid is intimated. Three of the miracles of their natural magic (see Sir D. Brewster) the jugglers of the East can and do now perform. In the fourth, an attempt to produce the lowest form of life, they fail. From the whole statement, one inference is safe, that the daring ambition of the priestly chemists and anatomists had been led from the triumphs of embalming and chicken-hatching (imitating and assisting the production of life) to a Frankenstein experiment on the vital fluid and on the principle of life itself, perhaps to experiments like those correctly or incorrectly ascribed to Mr. Crosse, in the hope of creating, not reviving, the lowest form of animal existence.

But it may be asked, if these great scientific triumphs were accomplished at so early a period, and if we have been laboring ever since their

* Inferentially; Moses did so, who was a scribe brought up by the Sovereign Pontiff, and nursed in the "wisdom of the Egyptians."

† There are sculptors' chisels at the Museum, the cutting end of which preserves its edge unimpaired, while the blunt extremity is flattened by the blows of the mallet.

eclipse or loss—and, to a certain degree, vainly,—to recover them,—how were these things lost? The answer is a brief one. Because there was no PRESS* at that time inerassibly to record the progress, and permanently to stereotype the discoveries of science. With the expatriation or extinction of the learned men, and of the sacred colleges which alone possessed these secrets, the secrets themselves were lost. Had the press then existed, the repeated irruptions of barbarous tribes would not have led to the same mischievous results. The light of science and of art would still have burnt upon its secret altar within the penetralia of the temple of knowledge, while the thick darkness of social ignorance might have hung over its exterior courts and porticos. Against that bright and protecting shield of civilization—the Press—the arrows of Attila or Alaric (like the sword of Cambyses) would have glanced harmlessly; it would have been a *telum imbellè sine ictu*; as the weapons of their enemies glanced harmlessly from the magic shields of Orlando and Amadis. Nor, while the press exists, can we ever again fall back from the mature day of our present intellectual advance into such a period of even transitory darkness as that into which the world has, three or four times in the history of our species, been deflected out of the direct line of its progressive march.

Thus secured from relapse by this modern agent of civilization, we may calmly, from the eminence we have reached, survey all that has been done, and appreciate all that remains to be done, by scientific discovery. From a retrospect of the past progress of mankind, we may gather a hopeful presage of the future. The astonishing progress which the physical sciences have made since the invention of printing, and since the establishment of the press, is the chief feature of the retrospect. The brief interval during which the progress has been made, supplies us with the most cheering auguries and generous anticipations. At the commencement of 1700, science had scarcely advanced a step beyond the Egyptian stage. We have seen that steam itself had made no progress at that time beyond the discoveries and application of the Egyptian philosopher Hero. The science of astronomy was still clogged with the remaining delusions of Egyptian astrology; just as the sister art, chemistry, was still retarded by the dreams of Egyptian alchemy, while the “hermetic men” (or disciples of the Hermes of Egypt) retained all her undispersed delusions respecting the philosopher’s stone, the *elixir vitæ*, and the universal solvent. It was the press which “broke the thick phalanx” of those retarding errors, and “let in the light.” The fact of what has been accomplished in so short a time by the co-operative energies of scientific men (guarded and guided by its vivifying and preserving aid) supplies the most satisfactory pledges of the triumphs which yet remain to be accomplished by human exertion in the same career.

If a retrospect of the last half century is thus calculated to inspire us with the most cheering anticipations of the progressive destinies of the species, we are warranted by the most rigid rules of arithmetical logic in

* We have seen, however, by what a hair-breadth the Egyptians approached it in their *letter-inscribed blocks* for cotton and linen printing.

expecting a greatly accelerated progress in the next half century. If, fifty years ago, these things, which are now familiar to us as "household words," were, in the predictions of Condorcet, Rousseau and Godwin, deemed chimerical and visionary, other things may in fifty years hence become real which are now deemed visionary and chimerical.

What is the result of the whole inquiry? That Egypt, for want of the press, lost those advantages of scientific discovery, some of which (but not all) we have recovered, or improved by the aid of the press; that the press imparts security and permanency to all we recover and improve—that it guarantees us from all danger of future relapse—and that, under its direction and guardianship, and looking to the universality of its agency, we may justly infer that no limit can be assigned for the future progress of mankind in the career of intellectual triumph, of moral improvement, and of social enjoyment. Great and enviable indeed is the part which the press is destined to perform on the great stage of human melioration; and well might Ebenezer Elliot say of its members, of their motives, and of their power,—

"The second ark we bring,
The Press all nations sing;
What can they less?
Hear! human nature, fall'n and dark!
Hear! pallid want; hear, labor stark,
Behold, we bring the second ark!
THE PRESS!"

E. C.

ARTICLE VIII.

CHINESE LITERATURE.

INTRODUCTORY NOTE.

THE existing war between England and China and the hopes, which have been of late awakened by the efforts of Missionary Societies and others to introduce the gospel among the Chinese, confer a special interest upon every thing relating to the condition of that immense people. Their literature is said to be rich in works of every description, both in verse and in prose. "There are few subjects in the wide range of the sciences," says Gutzlaff,* "upon which we do not meet with a Chinese work. Many of the books are truly excellent. As far as their own history, philosophy, polity and poetry are concerned, they may furnish us with very valuable hints; but their works upon natural history, geography, chemistry, etc., are very defective and often childish." Again he remarks: "When we see in Europe the press teeming with new publications, we ought rather to be astonished, that among 367 mil-

* Sketch of Chinese History, etc. by the Rev. Charles Gutzlaff. 2 vols. New York, 1834.

lions of people there is not one original writer; nor has there been any for many centuries." Their valuable books then are of an ancient date, and their learning, like their habits and manners, may be regarded as stationary. Their intellectual lethargy and feebleness are apparent in the best of their romances, tales and fictions. Their imagination is tame and simple, and indicates a people but half awake to the consciousness of their own mental resources. The following popular tale has struck us as remarkable in this respect, while its very inanity is amusing, and its details afford interesting instruction as to the debased and half-civilized state of the people. We introduce it as a specimen of their mode of thinking.—SR. ED.

YIN SEAOU LOW, OR THE LOST CHILD.

A Chinese Tale.

From the Asiatic Journal, May 1841.

THE work from which the present tale is abstracted is called the *Shih-urh low*, or "Twelve Apartments;" and there is a copy of it in the library of the London University.* The edition from which the tale is taken is in private hands. Each apartment contains a tale, and the present, which occupies the eleventh, is designated the *Tung go low*. In point of style, the *Twelve Apartments* is colloquial, although not apparently in any particular dialect, like the *Hung low mun*, or "Dreams of the Red Chamber,"† which is colloquial in the Pihking dialect. There is no particular designation to the tale, each chapter being preceded by a mere heading, and it may be designated *Yin seaou low*, or the Lost Child, as it is upon this pivot that the story turns. The scene is laid in the Hoo kwang, or province of the "Extent of the Lakes," which borders upon the Leang

* The "twelve apartments" allude to the same number of chambers in the palace of the moon, over which the Hang go, or "lady of the moon," presides. "The moon, contending with the starry lights of heaven, renders its twelve apartments, all glowing with light, very splendid," occurs in one of the letters in the Che tüh, vol. iii. p. 2, dors. Each of the apartments has a name, in the same way as our continental neighbors call their saloons. No allusion to them occurs in the tales themselves, they being used as vehicles for the stories, like the thousand and one nights. Another region in the moon is the realm of frost, allusion to which occurs in the *Se hoo shih wei*; and the retiring step of a female is compared to the Hang go retiring to the realms of snow. The Chinese popular belief sees a rabbit, commonly called the Yüh too, or jade rabbit, in the moon; and the Kin ke, or golden cock, in the sun. Thus, of a bold, bad man, they frequently use this couplet:—

He'd pluck the jasper rabbit from the moon,
And from the sun the golden cock tear down.

† The *Hung low*, or "red chamber," is the Chinese designation of the kwei, or retired apartments, the gynæceum of rich women. There is a copy of it in the library of the Asiatic Society. Cf. Catalogue, by Rev. S. Kidd. 8vo. London, 1838. p. 51.

yue, the Chinese appellation for the provinces of Kwang tung and Kwang se. The present tale is abstracted, and not translated, the quotations being indicated by inverted commas, because, although not presenting any difficulty of serious moment, the Chinese author is frequently concise where the English would be diffuse, and *vice versa*. In this respect, we have followed the advice of a celebrated English Chinese scholar, and some continental ones. Enough of the language and all of the spirit of the original will be found in the subjoined narrative.

Yin yuen, an inhabitant of the city of Cháhshan, is a person of considerable property, whose family has been addicted to the occupation of husbandry, rather than the acquisition of official emoluments. He is married to a lady distinguished for her domestic virtues, and the prosperity of their house is unruffled by any circumstance, except one—the want of issue. In the language of the Four Books, “Wealth established their house, virtue set up the conduct.” Attributing the want of issue to something unlucky about the abode, he erects outside his paternal mansion a small chamber, where they dwell, and here a child is born to him, with a remarkable congenital mark in the birth. His fellow-townsmen nickname Yin, from this circumstance, *Seaou low*, or “the little chamber.” He does not dislike it, and he passes under the name of Yin seaou low. When the child is between three and four years old, going out to play with some other boys, he does not return at night, and after several days’ search, is not to be found. As the neighborhood is at that time infested by a tiger, and cattle are daily lost, his disappearance is attributed to this circumstance. The father’s acquaintances and neighbors endeavor to console him under this affliction, and point out to him that he may still hope for issue, or marry wives of the second rank. However, praying to Budh, and “wearing his mouth out,” are all in vain, and they subsequently advise him to adopt a child, which the old gentleman refuses, with sundry grave reasons, instancing that the adopted child will never essentially become like his own; that he will raise his own family by the acquisition of his wealth; will never grieve for him as a father; while, on the contrary, he himself will never possess a true paternal authority over him, for that the sooner he dies the sooner the adopted child will become master of the household. “This,” he observes, “constantly happens with regard to adopted children, and I, who have acquired my property by my blood and sweat, will not be thus daily making it a present to others. I will wait for a child who has a true affection for me, and will not adopt one before I have first received some proof of his affection, and satisfied my heart upon this point, that I have really secured it. I require a person of a different turn from one seeking advantage and establishment; and in becoming a father, more is requisite than to just cast a glance over the person selected.” They are not able to overcome his scruples. One day, conversing with his wife, he observes, “The people of this city, knowing my property is not small (rich and thick), and that I have not yet decided upon adopting a child, and having discussed this point over with me, will not slightly let down their hooks and bait, and dissemble to deceive me. Would it not be better to leave this district and depart to some other king-

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dom, in order to endeavor to meet some one by land or water, and search for a person, who would manifest a true affection ; for ten thousand to one but I may meet the lucky man, who, showing a sincere heart towards me, I can then receive him, and on my return back establish him for my son—is it a good scheme or not ?” His wife assents to his proposal, and as soon as he has got ready his “travelling plums” (luggage), he starts off, and when out of the place assumes a disguise—tattered clothes, a rustic cap, hempen garments, coarse thick leather shoes, looking like an agricultural laborer or goatherd—takes a staff to support himself, and, in fact, very closely resembles a person who wishes to sell himself for a slave. Those who meet him reason with him on his advanced years, the little qualifications that he has to become a domestic servant or tutor. He replies, “It is very true that my years are many ; that I have not a hair’s usefulness ; that I am spoiled for a servant or domestic, and not available as a tutor for youth ; but why should I not seek out some wealthy orphan to whom I can act in the capacity of father, regulate his expenses, and, to the best of my ability, administer his household for him ? This is my intention in offering to any one an old man to keep.” The inquirers, however, regard all this as the speech of an “oily mouth,” and he finds no one who feels inclined to buy him. He then purchases a roll of cotton, and writes upon a placard the following notice :—

An elderly gentleman is desirous of selling himself to some one, in order to become his father. The price of his person is ten dollars. From the very day, he will enter into the most friendly relations, and the purchaser will not hereafter repent.

He distributes three or four of these about the houses ; but although he passes from place to place, and when tired with walking sits down with crossed legs, and places the notice before his breast like a bonze, he is esteemed a madman or idiot. He goes from city to village, crosses the stream, ascends the hill, for a buyer, and for a long time all in vain. One day, he sits down at the head of a street in the city of Hwang ting, in the district of Lung-keang, and is, as usual, insulted by the ignorant mob, when a tall and fair young gentleman, with a benevolent cast of countenance, comes out of the crowd to look at him. They halloo out to him that he is very compassionate to orphans and the desolate, why then does he not out with his ten dollars, and buy him for a father ? The young man exclaims, “What extraordinary circumstance is this ? But since he must have relations, if some of them should come and recognize him, would he leave me, or follow me till the end of life, or not ?—if he would do so, I, who have no father or mother, would willingly buy him for ten dollars for my father, and make him my father, thus attaining a name for benevolence for a century : is it good or not ?” Seaou low protests that he has no relatives ; reminds him of the placard, on which is written distinctly that “he will not repent.” “If he buys you,” say the men, “he must support you ; what is the use, then, to you of the ten dollars ?” It ends in the young man’s purchasing him ; and they go into a wine-shop, and warm a pot of good wine ; the purchaser sits on the upper seat, the old man at his side, perfectly friendly. The mob follow them ; and after

they have finished their entertainment, he presents him with sixteen ounces of silver, and insists upon paying the expenses; calls him his father, and tells him, that if he drank for a hundred years he should not grudge it. The old man gives him in turn his placard, and the bargain is finished. All this petrifies the bystanders, who, regarding them with fixed eyes and open mouths, exclaim, "They must be either a pair of gods or devils." Seaou low departs with him, quite ignorant as to whether he is married or not, and waiting till he gets home to examine him on this point.

As soon, however, as they are arrived at a large house, and have entered, the young man presents Seaou low with a chair, performs the four reverences to him, and inquires his name and original list, and what place he is of. Seaou low, fearful of being taken in, gives a false name and reference to a neighboring city, and as the Chinese author expresses himself, "a pasty and muddy answer;" and in return, asks all about the young man. He informs Seaou low that his name is Yaou ke, one of the tribe of Chin, at the mouth of the Han river, in the Han yang foo of Hoo-kwang; that he lost his parents very early, and had no connections, but at sixteen journeyed along with a man of the same place, named Fih wang tsze, to Sung keang, to deal in cloth, and had a yearly salary of some dollars for his support, and saving out of this some money, set up for himself in business as a cloth-broker, and had thus passed his life till two-and-twenty; that he was unmarried, and that this was a fortunate circumstance of meeting with a person of the same province; that he had often desired to offer himself as a son to some one, but was apprehensive it would be thought that he did so for the sake of gain, which the present event entirely did away with, and that he will take the old gentleman's name. This the other protests against, and insists, as he was the person bought, upon taking the young man's name. He will not, however, develope his real name, in order to thoroughly examine his diligence, and being satisfied with his unremitting application to business, is on the point of confessing who he is, when news arrives of the military events of the day; that hostile forces had arrived at Nanking, and that in the three principalities of Tsou, and the two provinces of Kwangse and Kwangtung, soldiers were swarming like bees, and the people afflicted. Feeling uneasy at these events, and wishing to try Yaou ke, he inquires about his property, and what security he has for it. He proposes to him to write up a placard, stating that he has shut up shop till the restoration of tranquillity, and leave the place for the present, going about as a broker, carrying all his property with him. This Yaou ke objects to, instancing the risk and famine to which he is likely to subject his adopted father. The old man's heart is melted; he reveals that he is a man of wealth, and makes him his heir. That very night they examine into the state of their goods, and next morning hire a bark, and present themselves before the magistrates, stating that they are a father and son passing to their homes. As soon as they had embarked, Yin seaou low inquires of Yaou why he had not married. Yaou informs him that he had intended to marry, but he wishes to know his parent's intentions in this respect. "On whom had you fixed your mind?" asks the old gentleman. "After I

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have heard, I may then decide whether you shall send an espousal present, and whether she is a desirable person to ally yourself with." "I will not deceive my father," replied Yaou; it is Fuh wang tsze, my old master's daughter, who, at the age of five and six, was exceedingly beautiful; and I should have asked her, and the girl had no unwillingness to marry, only her father and mother had this about them not agreeable (neither clever nor shrewd)—that they deemed my property too little, and on this account it was put off and prevented. He is a very wealthy man, and would certainly assent." "If it be so," said Yin seaou low, "just give a look when you arrive at Han kow." He accordingly directed the boatman to stop at the bank and wait awhile, totally regardless of the other passengers, who all, with one accord, raised a clamor, protesting that time pressed, and every one had his own business; that they did not know whether life or death, preservation or destruction, might not depend on the rate they travelled, observing "that in taking our places, no agreement had been made of waiting for you." Yin seaou low, finding that there was no remedy, took out of a broken cloth two packages of silver, to the amount of about a hundred ounces of gold, and sent Yaou ke on first with them to arrange his espousals, while he hastened home to prepare matters when he would expect him. He ascends the bank, and goes off; a breeze springs up, the sail is spread, and in half an hour the boat proceeds some twenty or thirty le, to the great annoyance of Yin seaou low, who had forgot to tell him his true name and abode, and wanted to be put on shore to do so, but he could only devise to write on his route the direction he had taken.

In the mean time, "it is said that Yaou ke, after having ascended the bank, hastened to Fuh wang tsze's house, only deeming it necessary just to announce his name and desire to arrange about his daughter. As soon as he had entered the gates, he found affairs greatly altered; there was only the appearance of a man, and no face of a woman. Now, during the turbulent state of the kingdom of Tsoo, many banditti and bands of false and plundering soldiers had sprung up, who made prisoners of all women, without respect to age, and led them off in boats, dead or alive it was not known, neither what direction they had taken. After Yaou ke had heard this dismal news, and wept awhile, he bade adieu to his master, and hired a passage boat to proceed to Yuen yang fuh. He had not journeyed longer than a day, and arrived at a horse-ford (*ma tow keu choo*), which some call the Seën yaou chin, and others the Seën yu kow, when he found several of the disorderly soldiers, towing a boat down, had opened a great human hong for the sale of women. Yaou ke felt very desirous of seeing the women who had been taken by the plundering soldiery, and inquired of his conductors whether there was any fear of their making confusion; still he would not enter before he had again heard that the soldiery invited purchasers. At last he dismissed all apprehension, and entered the hong to make a purchase with his money." But the soldiers are keen dealers. "Apprehensive that, when their faces are shown, the purchasers will select the sprightly, the sleek, or personable women, and that the ugly will be left behind, which they can sell to no one,

they devise and establish a new mode of dealing for all who would take these women ; and put them into sacks, as if they were so many stinking fish and salt or fresh fish, so that the purchasers could not know which contained a salt fish and which contained a stinking fish ; and thus, without discrimination, by placing their face in a kind of cloth bag, they sold them all for one price, old and ugly, young and lovely. If you were fortunate, you might obtain a beauty like *Se tsze*, or a *Wang tseang* (fit for a palace) ; if the wheel rolled low, a *Tung she*, or an old go-between."

Yaou ke, having missed his wife, and provided with cash, in the hopes that he might recover his intended, enters the hong and bargains for a lady, and perceiving through a seam in one of the sacks "a gust of snowy white splendor coming out below the person's mouth," purchases the lady. It turns out, when the bag is taken off her face, that she is a venerable matron of fifty or sixty, to the raillery of the seller. Nothing daunted, glancing at her from head to foot, he perceives "that, although old, her countenance upon the whole has something commendable, and that she is not a person of low and inferior condition ; a glow of benevolence pervades his heart and stomach. He not only did not repent, but this occurred to him :—"On a former occasion I purchased a father for ten dollars, and a very good bargain it was, and having spent some dollars on this valuable (*paou ho*), who can tell but it may be another lucky hit, &c. ; why not, then, take this woman home for my father's concubine ?" He accordingly proposes to adopt the lady for his mother, offers the ceremony of bowing to her, gets ready food for her, takes off his own clothes to shelter her from the cold, and finally consoles her as much as possible under her affliction. In gratitude for his kindness, the old lady informs him that, among the lot, there is a young lady, in the Chinese phraseology, "a beauty capable of destroying the age," and virtuous as well as beautiful, who carries in her sleeve some object which she will not part with, about a cubit long and a half an inch broad. He starts off and obtains this young lady, who turns out to be the lost sheep, and the object by which she was detected, his old jasper cubit, by which he measured cloth, which had been presented to her as a keepsake, and with which she would never part for a moment.

Yaou ke hurries along his boat with his passengers to the false direction which had been previously given him, and in the mean time Yin seaou low, as he passes along, puts up placards, informing him that the direction which he had formerly given was wrong, and instructing him where to proceed. Yaou ke upon this becomes puzzled, and imagines some trick. The old lady, seeing his want of earnestness in proceeding, says, "My dwelling-place is not far distant, and I have at home a husband and no child ; if you would not refuse to take and bring me home, we may live together." Yaou, perceiving no person met him, and having no remedy, easily agreed upon taking her home ; and as he approached the locality, he quickly perceived that there was a man waiting on the bank looking towards the boat, and heard a loud voice shouting out, "Is that my son Yaou ke's boat ?" Yaou gaped in astonishment, and recognized his father's voice, and did not delay coming up to the place. The old

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lady, equally astonished, exclaimed, "That is my husband's voice." He runs along-side, and as soon as they see one another, the old lady and Yin seaou low recognize one another, she during his absence having been led off by the plundering and marauding soldiers. They all go to the old man's house, and as soon as they have entered the hall, and sat down in the parlor, the old gentleman informs Yaou that he had formerly a child, who was devoured by a tiger, born to him in the little chamber, which he now delivers over to him and his wife to reside in. They go up into the bed-room, and Yaou ke, as soon as he entered into the little chamber, directed a scrutinizing glance on the windows, door, screen, tables, chairs, bed and bed-furniture, and hangings, and, not a little astonished, exclaimed to Seaou low and his wife, "The chamber of this cottage is certainly my dwelling; in my dreams I have constantly seen it; and if any place is my home, this is it. "How can this be?" they both exclaimed. "Your child," replied Yaou ke, "from his infancy until now, has always seen in his dreams a place whose doors, windows, furniture, bed-curtains, chairs, article after article, are exactly like these; and finally, one night, I thought if I was to dream my whole life, I should not go anywhere else—what is the cause? Then a man came to me, and said, 'This is your birth-place; in that chest are your boyish play-things: if you do not believe me, open it and look.' Your child opened the chest and saw many play-things; they were no other than a clay man, an earth horse, hammer, and such like things, all of which I saw when grown up as my former things; and when I awoke it was all very different from where I dwelt. This astonished me in approaching the room, to see it so like what was in my dream; and I feel, as it were, transported from the confines of dreams to the same place, under the clear sky and the bright heaven." Seaou low and his wife said, perfectly bewildered at what they heard, "We had behind this bed's arras a chest, in which were our departed child's toys; but some time ago, because we could not bear to behold his things, we ordered his chest to be taken away, and cannot but acknowledge, after all you have said, that there is not a hair's error. From all these extraordinary occurrences, you cannot finally be any other than our child, who, having escaped the calamity of the tiger, met with a kidnapper of boys, who made off with you, and sold you into some family. To-day the imperial heaven and the queen-like earth, compassionating our collecting virtue (*tsih tih*), have brought us all together to complete our imperfect circle." "How could it happen," replied Yaou, "that I attained the age of twenty, and no one told me that I had other parents, and was not the child of Yaou's wife?" Fuh's daughter, who had been as yet silent, hearing this inquiry replied, "This is not all a mere dream, for everybody in our place was aware that it was not known from whence you came, only they did not like to tell you to your face. At the time you asked me in marriage, my father and mother, perceiving that you were a very excellent person, originally intended to invite you to become their son-in-law; yet on account of what was said abroad, that you were not the offspring of Yaou's house, but of some other place, a purchased mean brat, would not therefore allow me to marry you. Now you hear

all this, cannot you tell whence you sprang from?" Yaou gaped at this; his mouth then became compressed and his eyes fixed, and, half falling, he could not speak. Seaou low pondered for a while, and then, greatly agitated said, "We will not remain in doubt, for we have the means of identifying." He then takes him out and examines him, in order to find the remarkable congenital mark which his son had. He is satisfactorily proved to be the child. After communicating it to one another, they all four with one accord bow, and thank heaven and earth, slaughter and offer pigs and sheep to the gods, and respectfully invite their neighbors to come and examine their child, and, fearful that they would not believe them, let them see the identifying mark, from which the family is named, and which is handed down to their posterity, who exist as wealthy possessors of the soil until the period of Che che, of the Ming dynasty.

ARTICLE IX.

SCANDINAVIAN MYTHOLOGY.

Extracted from "Svea Rikets Häfder," by "Erik Gustaf Gejer," "Berättelser ur Svenska Historien," by And. Fryxell, and other sources.

By Gustavus Schmidt, Esq. Counsellor at Law, New Orleans, La.

EDITORIAL NOTE.

MR. Schmidt, to whom we are indebted for the following curious abstract of Northern Mythology, has been introduced to us as a gentleman highly qualified to contribute to the interest and value of our work, especially in the literature of the North of Europe. He is a native of Stockholm in Sweden, and is more or less acquainted with all the spoken European languages. Having resided a number of years in this country, he has earned a reputation for general scholarship and professional learning which has placed him in the editorial charge of the *Louisiana Law Journal*, a well conducted quarterly recently established in New Orleans, "devoted to the theory and practice of the Law." Through his correspondents in Sweden, and particularly his brother, who is the editor of a Law Journal, *Juridiskt Arkif*, in Stockholm, he is in the receipt of a constant supply of new Swedish publications. Among the periodicals thus received, *Skandia* holds a distinguished rank and embodies contributions from the most eminent writers of Sweden. From these sources, through the kindness of Mr. Schmidt and others who have access to the same works, we shall continue to enrich our pages with much that is rare, instructive and entertaining in the Scandinavian literature. This literature reaches back to the earliest history of the north of Europe, and comes down to the period when the last traces of heathenism disappear in that country. To England and Ger-

many it is of special interest, as they were converted to Christianity much sooner than the Scandinavians, and retain no monuments of their heathen period excepting such as are derived from this source. And to Americans, the literary remains of that period are no less interesting. Its mythology, rude and wild as it is, is rich in invention, and exhibits something of those elements of character which have distinguished all the nations of Teutonic origin, and which, in some of them, under the influence of Christianity in modern times, have been developed in the highest advances of knowledge, civilization and social and religious enjoyment which has yet been attained on the earth. SR. ED.

INTRODUCTORY REMARKS.

The Scandinavian Peninsula, comprehending the kingdoms of Sweden and Norway, is situated between 51° and 71° N. L. Lying in part within the polar circle, intersected by mountain chains, which often attain considerable elevation, furrowed by rivers and lakes, and presenting, with few exceptions, a broken and rugged aspect, this region, where winter reigns with almost undisputed sway for nine months in the year, offers but few inducements for the abode of civilized man. And yet this land, thus placed, as it were by the hand of nature, beyond the pale of the habitable world, has been forced to yield to human industry, not only support, but comfort to a race of men, whose exploits have for centuries resounded through the world, and whose name is conspicuously interwoven with the annals of every land which can now justly lay any claim to be ranked among civilized or enlightened nations.

When Scandinavia was first settled, and what could have prompted its earliest inhabitants to abandon the more genial climes of the south for the gloomy forests and barren mountains of the north, are questions more easily put than answered. Their solution, though it might afford occupation and amusement to the antiquarian, would promise little practical utility. It would therefore be useless to attempt to penetrate the darkness of remote antiquity, even if we were provided with safe guides and sufficient light for such an undertaking; and it would be folly to risk such an enterprise, by the feeble light and uncertain guidance which history at present affords.

Tradition relates, that about a century before the birth of Christ, there lived in the neighborhood of the Black Sea a people called *Asar*, under a chief named *Sigge Fridulfson*. This people, disturbed by the encroachments of the Romans, resolved to leave their homes and seek an abode further north. This nation is represented as surpassing all the other inhabitants of the north in intelligence and knowledge, and their chief was renowned for his wisdom. *Sigge*, who knew full well that *Odin* was the deity worshipped by the dwellers of the north, made his journey with great pomp, calling himself *Odin* and giving his inferior chiefs the names of the other deities. In this manner he traversed many countries, viz., Russia, Saxony, Westphalia, in all of which he placed his

sons on the throne. When he came to Denmark, he stopped for a time in the island of Fyen, where he laid out the town of Odensee, which still retains his name. Having afterwards heard that Sweden contained large and fertile districts, he abandoned Denmark to his son *Sköld* and sailed to Sweden, which was then governed by king *Gylfe*, who received him with the honors due to a god, and abandoned to him his kingdom.

Odin laid out a town on lake Mäler called Sigtuna (home of Sigge), where he built a temple; but the surrounding country was divided among his inferior chiefs, called *Diar*, who together with himself were the priests and judges of the people.

Odin is celebrated for his manly beauty and his eloquence. He first introduced poetry and the art of writing in the north. The letters used by him in writing were called *runor*, and were carved on trees, and the people believed that they possessed a magical power. He was also believed to be master of another species of magic, called *Seid*, which enabled him, by the use of certain words, to extinguish fire, calm the waves of the ocean, and to change the wind. He had likewise the power, while his body was lying as dead, to send his soul under the form of a bird, a fish or some other animal, through the world to execute his orders. He had a ship named *Skidbladner*, which might be folded up like a cloth, and which had favorable wind in whatever direction it was sailing. His men were called *Ber-Serkar*, and were noted for their strength and fury in war.

Such are the glimmerings of light which the fable furnishes of one of the earlier emigrations to the north; but Scandinavia was already inhabited at the period of the irruption of Sigge. It had a religious creed of its own, of which the adventurer skilfully availed himself, for the conquest of the country. The tradition, however, affords no information of the origin of this creed.

Unable, therefore, to trace the commencement of the Scandinavian Mythology, we must be contented with giving a popular account of its doctrines, together with the names and attributes of its deities, extracted chiefly from the first volume of the works of Gejer and of Fryxell.

THE CREATION.

The *Edda* informs us, that in the beginning of time there existed neither earth, sea, nor heaven. That long before the existence of either, *Nifelhem* was created, which is a land of frost and cold; that to the south of Nifelhem was a world of light and fire called *Muspellhem*, where *Sur-tur*, who shall one day destroy the world, reigned. From the spring *Hvergelmer*, in Nifelhem, flow twelve rivers, called the waves of *Eli* (*Elivägor*). When these rivers had flowed far from their source, their waves became solid and were converted into ice, around which exuded poisonous exhalations, which congealed in successive layers and accumulated about an opening, called *Ginnunga-gap*. These exhalations, vivified by the rays and sparks which flew from *Muspellhem*, were converted into an enormous giant called *Ymer*.

Ymer was no god; but he, as well as his descendants, named *Rimtussar*, were prone to evil. This Ymer fell once asleep, and while he slept, there grew out of his left hand a man and a woman. One of his feet begot with the other a son with six heads, and from this son descends the race of the Frost-giants (*Rimtussar*).

After the birth of Ymer there was formed out of the drops which fell from the ice a cow named *Cludhumbla*, whose milk nourished Ymer. This cow sustained herself by licking the frosty salt-stones, from which were produced on the first day the hair of a man; on the second, the head,—and on the third day, a whole man, whose name was *Bure*. This *Bure* had a son named *Börr*, who married a giant's daughter, by whom he had three sons, named *Odin*, *Vile* and *Ve*, who govern heaven and earth.

The sons of *Börr* killed Ymer, and the whole race of frost giants were drowned in the flood of blood which flowed from his wounds, except *Bergelmer*, who saved himself and his family in a boat, and who was the founder of a new race of giants.

The gods carried the body of Ymer away from *Ginnunga-gap*, and from it was formed the earth. His blood was converted into lakes and oceans, his bones became mountains, his hair forests, his beard grass, and stones were formed of his teeth. His skull was lifted above the earth and formed the vault of heaven, which is supported at its four extremities by four dwarfs, called East, West, North and South. The gods thereupon collected the sparks which flew from *Muspellhem*, and placed them as stars in heaven; and then they formed the Sun and the Moon, Night and Day. In the middle of the earth they built, from the eyebrows of Ymer, a strong fortress called *Midgard*, which became the dwelling of the gods, while the giants were compelled to confine themselves to the shores of the ocean.

One day the gods found, near the sea-shore, two trees, in which life was extinct, and out of which they formed *Ask* and *Embla*. From them sprang the human race, which was permitted to dwell with the gods.

THE GODS.

Among the gods, *Odin* is the first and oldest; and, as it were, a father of the other deities. He is exceeding wise, and has pledged one of his eyes at the spring of *Mimer*, in order to obtain from it wisdom. Two crows, called *Hugin* and *Munin* (foresight and memory), sit on his shoulders: they fly around the world and tell him what they have seen or heard. *Odin* carries in his hand his good spear, *Gugner*, and rides on his horse, *Sleipner*, which has eight feet. He is worshipped by all, and men and gods swear by his name. Wednesday (*Odinsdag* or *Onsdag*) derives from him its name. The hall of *Odin* is called *Walhall*, and thither come all who fall in war, and there they are called *Einkheriar*. They go out every day to fight with each other on the walls, and return in the evening to *Walhall*, when their wounds heal of themselves, and

many beautiful maidens, named *Walkyrior*, regale them with mead and roasted pork. This pork is taken from a hog named *Schrimmer*, which is roasted every day and eaten, and grows again during each night to his usual size. In this way shall the *Einheriar* live until the end of the world (*Ragnarök*).

Tor, *Asa Tor*, or *Ake Tor*, is the strongest among gods and men. When he buckles his belt, *Megingjard*, around him, his strength is doubled. His weapon is a hammer called *Mjolner*, which crushes every thing at which it is thrown, and then returns to the hand of *Tor*; but unless *Tor* has his iron gloves on, he is unable to wield *Mjolner*. The greatest pleasure of *Tor* is to pursue giants and wizards, and crush them with his hammer. On such occasions he is seated on a car drawn by two goats; he journeys with great noise, and sparks of fire envelop his carriage wheels as he passes over the mountains. Hence arises what men call thunder, *tordön*. Thursday (*Torsdag*) takes its name from *Tor*, who, when he is not fighting, is seated in his castle, *Trudwang*, where he shall continue to dwell until *Ragnarök*.

Frey was the god of abundance, Friday (*Fredag*) takes its name from him.

Brage was the god of poetry. His wife, *Idun*, was the guardian of the apples of immortality, of which the gods eat, that they may not grow old. These apples were once stolen, which gave the gods great grief and gray hairs, and made them grow old.

Baldur was the god of innocence; he was so much beloved that every thing on earth had sworn to his mother *Frigg* not to hurt *Baldur*. As long as he lived the gods were invincible.

Heimdall, with his watch-horn, sat at the bridge, which led from heaven to earth, to watch that the giants might not attempt to ascend. This bridge was at first called *Bifrost*; but now it is called *rainbow*.

Frigg was the wife of *Odin* and the principal goddess. She knew beforehand the fate of men.

Freya was the goddess of love. She had been married to *Oder*, and when he left her to go on a journey, she sorrowed much and wept constantly. Her tears were converted into the purest gold.

Ygdrasil is an ash tree, and the largest of all trees. Its branches overshadow the world, and its top touches the heavens. It has three roots. One goes to *Ginnunga-gap*; there is the spring of *Mimer*, where all wisdom is preserved. The other goes to *Nifelhem* where the Dragon *Nidhogg* gnaws it. The third goes to *Midgård*; near this root is to be found the holy spring of *Urdar*, where the *Nornas* dwell. They are the goddesses of fate, and are three in number, viz. *Urd* (the past), *Werdandi* (the present), and *Skuld* (the future). They determine every thing which comes to pass in the world, and the gods themselves must obey the laws of the *Nornas*.

LOKE.

Loke descended from the frost-giants, and was evil disposed like his ancestors. His art and eloquence gained him access to the *Asar*. He

was married to a giantess by whom he had three children, viz. *Midgårdsormen*, *Fenris-ulfven* and *Hel*. Odin threw *Midgårdsormen* (the serpent of *Midgård*) into the ocean, where he grew until he surrounds the whole earth and bites his own tail. The wolf of *Fenris* (*Fenris-ulfven*) was chained to a rock; but *Hel* was hurled into *Nifelhem* to reign over all that died of old age or sickness. From him comes the name of *hell* (*helvetet*), and thus shall it remain until *Ragnarök*.

The gods used for their amusement to shoot at *Baldur*, and were delighted to see how the arrows, spears, and stones avoided wounding him, which they thought was much to his honor. This made *Loke* envious. He had found out that *Frigg*, when she required an oath from every thing created not to hurt *Baldur*, had forgotten or neglected to administer the same oath to the mistletoe (*mistelten*). *Loke* thereupon made a spear of this plant, which he gave to the blind *Höder*, of the race of the *Asar*, and bade him shoot it at the body of *Baldur*, in his honor. *Höder* said he could not shoot because of his blindness, whereupon *Loke* directed it so that it pierced *Baldur* through and through, and he fell dead upon the earth.

This was the greatest misfortune that could befall gods and men. One of the gods hastened to the dwelling of *Hel* to redeem *Baldur*; but *Hel* said he would keep him, unless *every thing in the world should weep the death of Baldur*. The gods sent out their messengers requesting that every thing which existed should weep his death, and gods and men, animals, plants, stones and the earth mourned for *Baldur*. On their return the messengers fell in with a giantess named *Toek*, who refused to weep for *Baldur*, who was compelled to remain with *Hel*. It was soon found out that *Loke* in the shape of *Toek* had caused the gods this second grief. The *Asar* therefore sought him and tied him to three pointed rocks, in such a manner that a serpent suspended over him was forever pouring his venom into his face.—His wife *Sigijn* was seated by his side, holding a vessel to receive the poison. When the vessel is full, and while *Sigijn* is employed in emptying it, the poison flows into the face of *Loke*, who shakes himself so that the whole earth trembles. Thus shall *Loke* lie until the end of the world.

RAGNARÖK.

The end of the world is called *Ragnarök*, or the *twilight of the gods*. Then come constant wars and shedding of blood.—Brothers kill their brothers, children their parents, and many crimes are committed. Then follows a dreadful winter which lasts for three years without any summer. The serpent of *Midgård* throws himself from the bottom of the ocean on the land, which causes the earth to be overflowed. The earth begins to tremble, the chains of *Loke* and the wolf of *Fenris* break, and they are set free. *Surtur* comes from *Muspellhem* and rides over the bridge of heaven, which is broken in pieces. Afterwards *Loke* and his two sons, *Midgårdsormen* and *Fenris-ulfven*, aided by all the frost-giants, march to the immense plain of *Wigrid*.

Heimdall, perceiving this, rises up and blows his watch-horn so that the world resounds to the blast. *Odin* rides to the spring of *Mimer* to get advice, but gets none. *Ygdrasil* shakes, and every thing in heaven and earth is in commotion. The *Asar* put on their arms and ride accompanied by the *Einheriar* into the plain. First rides *Odin* armed with his masterly spear *Gugner*. The *Wolf* of *Fenris* rushes against him with open jaws, of which the lower touches the earth and the upper heaven, and had there been more space he could have opened them still wider. The wolf devours *Odin*, but is himself destroyed by *Odin's* son, *Widar*, the silent. *Tor* contends with the serpent of *Midgård*, which is slain by him, but *Tor* himself falls nine paces from the body of the serpent suffocated by his poison. *Loke* and *Heimdall* kill each other. The sun and moon grow dark, and the stars fall from the heavens. *Surtur* scatters fire around him, and the earth is consumed, and finally sinks into the ocean.

After this there springs up a new and a perfect world. Evil has now disappeared. From the ocean arises a new and eternally verdant earth, with running streams and perpetually self-renewed harvests. The sun has begotten a wondrous beautiful daughter, who follows in her mother's path around the world. *Baldur*, the good, returns, and with him all that are honest and good; and a new human race shall dwell on and build up the world. The Almighty, whose name must not even be mentioned, comes himself to govern and to judge all. The good shall inhabit the magnificent castle *Gimle*, which is more beautiful than the sun, and covered with gold. But far removed from this abode, lies the castle *Narstrand*, with its gates turned towards the north. Its walls are formed of serpents intertwined so that their heads hang on the interior, where they spew their venom, which flows in pestilential streams over the floors; and in these streams shall perjurers, assassins and other evil men wade unto all eternity.

Such is a brief outline of the mythology of Scandinavia, which, whatever may be thought of it, in an æsthetical point of view, embodies lofty conceptions, daring and unusual imagery, and bears the impress of the stern and rugged clime wherein those dwelt, who, until the mild rays of Christianity had warmed their hearts, found in the dogmas of *Odin* their only consolation and hope,—a hope congenial to their rude habits of thought, and answering to the dreary region in which their lot was cast.

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ARTICLE X.

WHEWELL'S HISTORY AND PHILOSOPHY OF THE INDUCTIVE SCIENCES.

INTRODUCTORY NOTE.

THE whole of the article which we here introduce will cover about fifty pages of our work. It is a severely reasoned and closely connected discussion. It will admit, however, of a convenient division, the first part being a review of the *History*, and the second, of the *Philosophy* of the Inductive Sciences. The present article embraces the first of these divisions. The second will appear in the next No. of the Eclectic.

The author of the works here reviewed occupies a position in one of the universities of England, and has acquired a character for extensive learning, as well as for philosophical research and acumen, which secures to his opinions a wide and commanding influence; and the subjects treated of in the works themselves are of universal interest to mankind. Rightly understood, they are of the first importance, to inculcate, and secure the reception of, those scientific ideas and principles which are the first steps towards a correct intellectual education. They belong, therefore, not to the literature of any one nation or country, but to that of the world; and we rejoice in the opportunity of submitting to our readers a well digested sketch of the profound and original works which are the subjects of this review. We say this, not because we embrace all the philosophical views of Mr. Whewell, but because he is among the most learned and conspicuous of the representatives of the school of philosophy to which he belongs, whose opinions and reasonings are worthy of the gravest consideration; and we are especially gratified in being able to present these opinions and reasonings in a review which so fairly exposes their fallacy in some leading and important points.

Mr. Whewell belongs to that class of philosophers who assume the existence of *innate ideas, conceptions or truths*, in the mind, antecedent to experience, and which, as soon as understood, command universal assent. The reviewer is of that class which "refers all our knowledge to *experience*, reserving to the mind only a high degree of activity and excursiveness in collecting, grouping and systematizing" the suggestions of experience. This difference of views, which is stated in the present article, is more fully argued and illustrated in the remainder of the review, which will appear in our next No. Our readers will thus have opportunity to observe, in this discussion, the grand antithesis between the opinions of Plato, on the one hand, and of Aristotle, on the other, in respect to "the nature of knowledge and the methods of seeking it;" the one of these great masters inculcating an ideal, the other, an empirical or experimental philosophy. It will be interesting to trace the propagation of these opinions to the present time. "Mr. Whewell," says our reviewer, "gives a masterly specimen of what may be done to

make Platonism a solid and compact body of philosophy, while the views we have attempted to advocate (we are but too conscious how inadequately) are fundamentally Aristotelian, strange as it may seem to find the Stagyrice, of all philosophers, figuring as the father of Induction." SR. ED.

From the (London) Quarterly Review, June, 1841.

1. *History of the Inductive Sciences from the Earliest to the Present Times.* By the Rev. William Whewell, M. A., Fellow and Tutor of Trinity College, Cambridge, President of the Geological Society of London. 3 vols. 8vo. 1837.
2. *The Philosophy of the Inductive Sciences founded upon their History.* By the Rev. William Whewell, B. D., Fellow of Trinity College, and Professor of Moral Philosophy in the University of Cambridge. 2 vols. 8vo. London, 1840.

If the moral and intellectual relations of Man have ever been justly regarded as transcending in importance all other subjects of human interest, the necessary dependence of his duties and responsibilities on his natural faculties must render it impossible to appreciate or define the one without entering into a close investigation and analysis of the other. And if, in the course of this inquiry, it appear, by reference to history and experience, that there exist in the intellectual constitution of our species springs of power and capacities of intelligence which have been but rarely drawn upon, and which have lain, as it were, torpid and dormant during long portions of history and among vast masses of population, it will become not less our interest than our duty to study with the most earnest solicitude the conditions under which the vigorous development and worthy employment of that power and those capacities can subsist.

That man is a speculative as well as a sentient being, searching in every thing for connection and harmony, the perception of which mixes itself with his choicest pleasures, is what we need not to be reminded of. To call up their images, even transiently, in his mind, the powers of his imagination and fancy are continually tasked, while to trace them through the realities of universal nature constitutes at once the noblest and most delightful, but, at the same time, the most arduous exercise of his reason. Chained, however, to the ground by his material wants, and solicited unceasingly by his passions, which tax to the utmost all his faculties for their gratification, man has been found in every age but too ready to forget this lofty privilege, and, degrading reason from its highest office, to employ it, now as the laborious drudge of his appetites, and now as the subservient instrument of his designs. The experience of all history has shown that the gratification arising from the exercise of the purely intellectual faculties is especially apt to be postponed to almost every other, and in its higher degrees to have been as unduly appreciated by the many, as it has been rarely enjoyed by the few who are susceptible of them.

The mass of mankind, too happy in a respite from severe toil and bitter contention, are well content with easy pleasures which cost them little exertion to procure and none to enjoy. To the poor and overwrought, a mere oblivion of care and pain; to the rich and refined, luxurious ease and pleasing objects and emotions, presented in rapid succession, and received and enjoyed without effort—offer a paradise beyond which their wishes hardly care to roam. The most robust and vigorous constitutions only, whether of mind or body, find a charm in the ardor of pursuit, and feel that inward prompting which excites them to follow out great or distant objects in defiance of difficulties. Even these, for the most part, require the stimulus of external sympathy and applause to cheer them on their career; and great indeed, and nobly self-dependent, must that mind be, which, unrepressed by difficulty, unbroken by labor, and unexcited by applause, can find in the working out of a useful purpose, or in the prosecution of an arduous research, attractions which will lead him to face, endure, and overcome the one, and to dispense with or despise the other. The sympathies of mankind, however, have rarely been accorded to purely intellectual struggles. Men seldom applaud what they do not in some degree comprehend. The deductions of reason require for the most part no small contention of mind to be understood when first propounded, and if their objects lie remote from vulgar apprehension, and their bearing on immediate interests be but slender, the probability is equally so that they will experience any other reception than neglect. And thus it has happened that, in so many cases, the impulse of intellectual activity, even when given, has failed of propagation. The ball has not been caught up at the rebound and urged forward by emulous hands. The march of progress, in place of quickening to a race, has halted in tardy and intermitted steps, and soon ceased altogether.

The consequence of these and similar hinderances—which have operated at every period of history, and in every state of humanity, against the effective exercise of our reason in its pure and proper field, and on those high objects with which it has been found competent to grapple—will appear, if we look for its results among the more ancient monuments of human thought and action. As a conquering, contriving, adorning, and imaginative being, the vestiges left by man are innumerable and imperishable; but, as a reflective and reasoning one, how few do we find which will bear examination, and justify his claim! How few are the conclusions drawn from the combined experience and thought of so many generations which are worth treasuring as truths of extensive application and utility! How rarely do we find in the writings of antiquity or of the middle ages any general and serviceable conclusion respecting things that be—any philosophical deduction from experience beyond the most obvious and superficial on the one hand, or the most vague, loose, and infertile on the other—any result fairly reasoned out, or any intelligible law established from data afforded by observation of phenomena; whether material, having reference to the organization of the system around us, or psychological, bearing on the inward nature of man!

But from the epoch, comparatively so recent, when Man began to

consider himself not merely as the denizen, but as the interpreter of Nature, and, warmed and inspired by the noble prospects opening on him from this exalted point of view, to speculate on her laws, less in the spirit of an interested occupant than of an admitted and privileged spectator, humbly but diligently seeking to unravel some of the lowest of her mysteries, and catch thereby a glimpse, however dim and distant, of the designs of her glorious Author—since this inspiring note has been sounded in our ears, and found its responsive chord in innumerable bosoms, how different is the scene which has opened! Instead of barren and effete generalities—of vague and verbal classifications—of propositions promising every thing to the ear, but performing nothing to the sense—of maxims grounded on pure assumption, and argument dogmatically taking its stand on the appeal to our irremediable ignorance, we find that it has been practicable for human faculties to attain a knowledge of truths based on a foundation coextensive with the universe, yet applicable to the closest realities. And while thus exercising our faculties in these their primary essays within the narrower and safer circuit of material laws, (which yet, opening out in vista after vista, seem to lead onwards to the point where the material blends with, and is lost in, the spiritual and intellectual,) may we not look forward with no presumptuous hope to the attainment of a position from which—with an eye schooled and disciplined by such experience, and with a mind thoroughly familiarized with the characters of truth as it presents itself to us in these passionless researches—we may follow out its traces and recognize its features through the mist of interest or in the storm of emotion, when engaged in those far more difficult subjects of inquiry which the social and intellectual world afford? It is a hope long deferred and often damped, but never utterly extinguished; springing afresh in youthful and ardent bosoms in perpetual aspiration; and which finally to dismiss, would be to deprive philosophy of its most sacred object, and of its only abiding charm.

With the indulgence of such hopes, and with the steadily increasing conviction of the possibility of their ultimate realization, which every fresh advance in science affords, arises a necessity of occasionally, and indeed frequently, passing in review both the assemblage of the results obtained, and the mode in which they have been obtained; with a view not only to the duly estimating the real value of our actual acquirements, and the direction in which further progress appears most immediately practicable, but to the deducing from our experience of the progress already made, maxims and principles available in our future career. Science itself thus comes to be considered as an object not simply of philosophical interest, but of inductive inquiry. If we cannot succeed in laying down rules which shall conduct us infallibly to the discovery of unknown truths, we may at least expect to ascertain, by thus passing in review the history of science, what have been the stages and conditions of society in which its greatest acquisitions have been made; what symptoms have been their usual precursors; what tendencies have arrested them in their development; what is that attitude of mind which affords the most favorable condition for the occurrence of discovery to individuals, and that state of pub-

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lic feeling and general occupation and interest which contributes to make one age or one nation more distinguished than another for their magnitude and frequency. Grave questions these, since, as we have already remarked, there are duties and responsibilities, individual and social, attached to their discussion.

But not only has the philosophy of science this practical object—it has its speculations as well as its applications, its theories as well as its maxims, which constitute it a *philosophy*; and these, it must be confessed, lie among very thorny, difficult and abstruse considerations, which is no wonder, seeing that it is occupied with the grounds of human belief, the reality of human knowledge, nay, the very nature of truth itself, and the competency of the human faculties to its perception; all subjects of the utmost obscurity, and which involve us, at its very outset, in the most intricate and puzzling discussions of metaphysics. What is the nature of general and of universal propositions? Are all true universal propositions *necessary* truths, or is any truth, or all truth, necessary? What is the act, or series of acts, of the mind in constructing general propositions—and when constructed, in what manner do we rest in them as expressive of truth? Is it that we simply admit them as results of experience, until habitual acquiescence and unbroken verification render dissent first difficult, next impracticable, and finally, inconceivable? Or do we recognize in them but the echo of a voice within our own bosoms, which for the first time we have learned to interpret, and whose announcements we receive as revelations? In other words, whether any, and what portion of our knowledge be innate, or whether the whole be a mere collection of deductions from experience—systematized by the act of the mind, continually reviewing and arranging its acquisitions, and moulding them into forms of its own, whether merely adapted for ready-use and recollection, or as essential to their recognition as parts of a whole, or as subject-matter for high and abstract meditation. Do we apply to the objects of our reasoning, ideas of which we have a perception, and propositions of which we have a conviction antecedent to experience—and which may therefore be regarded as impressed on our intellectual nature by the Author of our being—linking them together by their appropriateness to form subjects of these innate propositions in the way of special application, and by the conformity of the perceptions connected with them to these innate fundamental ideas? Or do we simply distribute all the phenomena of the world around us, and of our own minds, into groups, according to the analogies of the impressions they make on our perceptive faculties, whether bodily or mental—the perception of such analogies being itself one of the primordial faculties of our minds;—and do we then, by a peculiar and irresistible impulse of our intellectual nature, which we term generalization, attribute to all the members of such group—not only those with which we have become familiar, but also all those which we do or can conceive in our minds as appertaining to it—the same attributes, properties, and relations, according to their special natures, which we have observed to belong to any one of them, and especially that which has served as the ground of analogy and the motive for so connecting them?

These at first sight appear widely different, and indeed almost diametrically opposite views of the Philosophy of Knowledge; and we are thus, at the very outset of the subject, presented with two Schools of such Philosophy—that which refers all our knowledge to *experience*, reserving to the mind only a high degree of activity and excursiveness in collecting, grouping, and systematizing its suggestions—and that which assumes the presence of *innate conceptions* and truths antecedent to experience, intertwined and ingrained in the very staple and essence of our intellectual being, and commanding, as with a divine voice, universal assent as soon as understood. The author of the very striking, profound, and in many important respects, original works of which we have undertaken to give some account, belongs to the latter of these Schools; and, indeed, appears disposed to press its doctrines and assumptions to a very far greater extent, and to place them in an infinitely bolder prominence, than we have been at all aware of having been before done, except perhaps in the writings of some of the later German metaphysicians. We confess in ourselves a leaning, though we trust not a bigoted one, to the other side. And this it is as well to notice at the outset, as it will occasionally tend to place us involuntarily in the apparent position of objectors to the form in which the matter of these works is propounded and treated; while yet we are impressed with a most hearty conviction of their substantive value and importance, and a most genuine admiration of the extraordinary talent and boundless command of resources displayed in their conduct. And after all, it seems far from certain that this opposition of views is any thing more than apparent; for among the infinite analogies which may exist among natural things, it may very well be admitted that those only are designed, in the original constitution of our minds, to strike us with permanent force, to embody around them the greatest masses of thought and interest, to become elaborated into general propositions, and finally to work their way to universal reception, and attain to all the recognizable characters of truth, which are really dependent on the intimate nature of things as that nature is known to their Creator, and which have relation to their essential qualities and conditions as impressed on them by Him; so that the power bestowed on the mind of seizing on those primordial analogies, and its impulse to generalize the propositions which their consideration suggests, on the one view of the subject—are equivalent to its endowment with a direct recognition of fundamental ideas and relations not derived from experience, and the evolution from those ideas of necessary truths equally independent of experience in the other. And, perhaps, with this explanation both parties ought to rest content—satisfied that on either view of the subject, the mind of man is represented as in harmony with universal nature; that we are consequently capable of attaining to real knowledge; and that the design and intelligence which we trace throughout creation is no visionary conception, but a truth as certain as the existence of that creation itself.

We must, however, proceed to our analysis of the works before us, which, though separated by a considerable interval in the times of their publication, stand nevertheless to each other so essentially in the relation

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of parts of one continuous whole, that they cannot be rightly appreciated otherwise than in connection—the first of them, or the “History,” being so constructed, while passing in chronological review the several steps of progress in each department of physical science, as to bring forward in especial salience those features and epochs of scientific discovery in which general principles have been contained and comprehensive views elicited, in such a manner as to lay bare the workings, not only of the inventor’s mind, but of that of his age. From such a review the “Philosophy” of the subject is not simply left to be collected—it is pointedly led up to; and it is by their combination that we can alone expect to have at length presented to us, in the Philosophy of Inductive Science, what Horace has so clearly and happily indicated as the one great desideratum in that of Life and Morals:

*Respicere exemplar vitæ morumque jubebo
Doctum imitatore, et veras hinc ducere causas.*

A work which professes to present a history, so philosophically arranged, of Physical Discovery in all its departments, and afterwards (passing that history in review—examining it in its various lights—comparing its parts with each other, and from each deriving its appropriate lesson) to deduce therefrom a body of philosophy based on legitimate inductions—to trace out the nature and sequence of the intellectual processes which have led and must continue to lead to discovery—and not only to do this in a general way, but to show by reference to the history of each science that these processes have actually been followed out in its particular case, and to point out in what special mode the application has been made:—and all this with the professed ulterior object of deducing from the greatest body of assured and dispassionate truths which the world has yet seen collected, guides and rules, hints and warnings, to aid us in our future researches after truth in more mixed and agitating inquiries;—a work conducted on such a plan, and having such objects, if in any way answering to its design, must deserve to be considered, and must take its rank accordingly, among the most important contributions which have ever been made to the philosophy of mind: nor can it fail to exercise a powerful influence on the future progress of knowledge itself in all its branches.

Mr. Whewell appears on all occasions to be fully alive to the extent of these pretensions, and the consequent importance and dignity of his task. There is, however, no arrogance in the tone in which they are put forward—and, so far as we can perceive, no partiality in the bias, and assuredly no levity in the temper, of his decisions on the many delicate and difficult points on which, as an historian and a philosopher, he has to pass judgment—not merely as to simple personal questions of priority, but as to the substantial merits and value of inductions and discoveries themselves. His own words, in which he states his views and feelings on these essential points, deserve to be cited in illustration of the spirit in which he writes:—

It is impossible not to see that the writer of such a history imposes upon himself a task of no ordinary difficulty and delicacy; since it is necessary for him to pronounce a judgment upon the characters and achievements of all the great physical philosophers of all ages and in all sciences. But the assumption of this judicial function is so inevitably involved in the functions of the historian (whatever be his subject) that he cannot justly be deemed presumptuous on that account. . . . And if I may speak my own grounds of trust and encouragement in venturing on such a task, I knew that my life had been principally spent in those studies which were most requisite to enable me to understand what had been done; and I had been in habits of intercourse with several of the most eminent men of science in our time, both in our own and other countries. Having then lived with some of the great intellects, both of the past and present, I had found myself capable of rejoicing in their beauties, of admiring their endowments, and, I trusted also, of understanding their discoveries and views, their hopes and aims. I did not therefore turn aside from the responsibility which the character of the historian of science imposed upon me. I have not even shrunk from it when it led me into the circle of those who are now alive and among whom we live. . . . I trusted, moreover, that my study of the philosophers of former times had enabled me to appreciate the discoveries of the present, and that I should be able to speak of persons now alive with the same impartiality and in the same spirit as if they were already numbered with the great men of the past. . . . With all these grounds of hope, it is still impossible not to see that such an undertaking is in no small degree arduous, and its event obscure.—Pref. *Hist.* vol. i.

I rejoice on many accounts to find myself arriving at the termination of the task which I have attempted. One reason why I am glad to close my history is, that in it I have been compelled to speak as a judge respecting eminent philosophers whom I reverence as my teachers in those very sciences on which I have had to pronounce, if indeed the appellation of pupil be not too presumptuous: but I doubt not that such men are as full of candor and tolerance as they are of knowledge and thought; and if they deem, as I did, that such a history of science ought to be attempted, they will know that it was not only the historian's privilege—but his duty—to estimate the import and amount of the advances which he had to narrate: and if they judge, as I trust they will, that the attempt has been made with full integrity of intention and no want of labor, they will look upon the inevitable imperfections in the execution of my work with indulgence and hope. There is another source of satisfaction in arriving at this point of my labors. If after our long wandering through the regions of physical science we were left, with minds unsatisfied and unraised, to ask "Whether this be all?" our employment might well be deemed weary and idle. If it appeared that all the vast labor and intense thought which had passed under our review had produced nothing but a barren knowledge of the external world or a few arts ministering merely to our gratification; or if it seemed that the methods of arriving at truth, so successfully applied to these cases, aid us not when we come to the higher aims and prospects of our being;—this history might well be estimated as no less melancholy and unprofit-

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able than those which narrate the wars of states and the wiles of statesmen. But such is not the impression which our survey has tended to produce. At various points the researches which we have followed have offered to lead us from matter to mind—from the external to the internal world: and it was not because the thread of investigation snapped in our hands, but rather because we were resolved to confine ourselves for the present to the material sciences, that we did not proceed onwards to subjects of a closer interest.—*History*, vol. iii. p. 62.

This is excellent; but in illustration of the general spirit in which the work is written, we must yet cite a few more sentences:—

Bacon's purpose was that his *New Organ* should produce material as well as intellectual profit—works as well as knowledge. That the study of the order of nature does add to man's power, the history of the sciences since Bacon has abundantly shown; but though this hope of derivative advantages may stimulate our exertions, it cannot govern our methods of seeking knowledge without leading us away from the most general and genuine forms of knowledge. The knowledge of nature must be studied in itself, and for its own sake, before we attempt to learn what external rewards it will bring us. I have not therefore aimed at imitating Bacon in those parts of his work in which he contemplates the increase of man's dominion over nature as the main object of Natural Philosophy; being fully persuaded that, if Bacon himself had had unfolded before him the great theories which have been established since his time, he would have acquiesced in their contemplation, and would readily have proclaimed the real reason for aiming at the knowledge of such truths to be—that they are true.—*Philosophy of the Ind. Sci.* Pref. xiii.

As we have already said, knowledge is power, but its interest for us in the present work is—not that it is power, but that it is knowledge.—*Philosophy*, vol. ii. p. 576.

This is a chord which we rejoice to hear sounded: Science has scattered her material benefits so lavishly wherever she has been in presence, that no small number of her followers—and all the multitude—have left off gazing on the resplendency of her countenance in their eager scramble for her gifts. From those who frequent her courts with such views she veils her brightness and withdraws her spirit, leaving them to grovel, poring like Mammon on the golden pavements of her mansion, while their ears are deaf to its celestial harmonies, and their nostrils closed to its breathings of paradise. Our age and our nation, we grieve to say it, too often need to be so reminded.

In presenting the *History of the Sciences*, Mr. Whewell pursues a course not a little novel, and which gives a picturesque or rather epic interest to his narrative, while it secures the eminent advantage of concentrating attention on the most important and characteristic epochs. These, to which he attaches the epithet “Inductive Epochs,” or those “in which the inductive process by which science is formed has been exercised in a

more energetic and powerful manner," are each, in his mode of presenting the subjects, considered as led up to, and ushered in by a *pr lude*, during which "the ideas and facts on which they turned were called into action; were gradually evolved into clearness and connection, permanency and certainty; till at last the Discovery which marks the Epoch seized and fixed for ever the truth which had till then been obscurely and doubtfully discerned."

And again, when this step has been made by the principal discoverers, there may generally be observed another period, which we may call the *sequel* of the epoch, during which the discovery has acquired a more perfect certainty and a more complete development among the leaders of the advance; has been diffused to the wider throng of the secondary cultivator: of such knowledge, and traced to its distant consequences. This is a work, always of time and labor, often of difficulty and conflict.

Every such Epoch in short we may look upon as the hunger, the meal and the digestion of one intellectual day; or, if we prefer a less ignoble simile, the muster, the victory and the pursuit of each decisive intellectual struggle; though, perhaps, our author's idea of the *sequel* may be better illustrated by the occupation and settling of the country under the dominion of the conquerors, quelling the insurrectionary movements of ignorance and prejudice under the new régime, and partitioning out the land in provinces and domains.

In presenting Scientific History under this form, Mr. Whewell has been led almost unavoidably to assign to each of the most active Inductive Epochs its hero, on whom all the strong lights of his pictures are thrown—its Protagonist, on whom the highest interest of the drama is concentrated. Thus we have the inductive epochs of Hipparchus and of Copernicus in formal, and of Newton in physical astronomy—of Galileo in mechanics—of Young and Fresnel in photology—that of Stahl, of Lavoisier, and of Davy and Faraday in chemistry, etc. It may perhaps be objected to this course, that it can hardly be pursued without throwing into comparative shade, and so far lightly treating, characters of great eminence, to whom Science is deeply indebted, who have either pioneered the way before, or beaten it after the passage of those triumphal cars in which the more fortunate leaders receive our homage. Provided the selection, however, be duly made, and merit be always accorded in other cases where merit is really due, we see no injustice in this. It must be remembered that the History of Science is the History of the Mind—of that which is most essentially and emphatically personal. The thoughts of a philosopher, and his incursions into the realm of unexplored truth, are far more strictly his personal exploits than the victories of the general or the combinations of the statesman. Every step in the higher theories has been an achievement in which the *spolia opima* have fallen to the leader's prowess, and in falling have decided the day, however the masses may have then rushed in and secured the conquest. It is too much the

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present fashion to ascribe all progress—at least all modern progress—in inductive science, and indeed in every department of human thought and action, to “the Age,” as if there were some magic in the word, and as if by its use it were possible to elude or abate down the acknowledgment of individual pre-eminence. True it is that in the collection of facts, and in those subordinate inductions by which classes are established and laws evolved—in all that is the province of mere experiment and observation, and in much that conduces to their right understanding—the great command of means and leisure enjoyed by multitudes of clever men, and the spirit of open-eyed inquiry which pervades all the educated part of society, will do, and is doing, much to facilitate those last steps of the inductive processes which terminate in *established theories*. But no merely *clever man* ever struck out a great theory, and it remains no less true that these steps are in all cases gigantic strides, in which a gulf is passed, a barrier overleaped; and that, from the advance so gained, all precursory knowledge suddenly assumes an aspect of novelty, and may be said almost to have been at that moment entirely rediscovered, so effectually is it summed up in its new form of enunciation. Nor is it less certain that this final and consummating step is, in all cases, an impossibility to any mind but one which grasps and controls the sum of what is known, with a force capable of crushing it into condensation, and moulding it into a form congruous with yet more general harmonies. And—what in a philosophical point of view is of chief importance—these, to use the language of Bacon, are the “glaring instances” (*instantiæ ostensivæ*) in which the phenomena of the inventive faculty stand out in their strongest and most eminent form, and whose study promises to lead by the nearest induction to a knowledge of the laws and conditions of this faculty. It is precisely these steps which it is of most importance to contemplate, both as the most difficult in themselves and as leading to the widest consequences. The following very striking passages from Mr. Whewell’s *Reflections on the Epoch of Newton*, and the doctrine of Universal Gravitation, will put our readers in possession of his views on this subject, which appear to us to have both truth and originality:

Such then is the great Newtonian doctrine of Universal Gravitation, and such its history. . . . Any one of the five steps into which we have separated the doctrine would of itself have been considered an important advance; would have conferred distinction on the person who made it and the time to which it belonged. All the five steps made at once formed not a leap, but a flight—not an improvement merely, but a metamorphosis—not an epoch, but a termination. . . . The requisite conditions for such a discovery in the mind of its author were, in this as in other cases, the idea, and its comparison with facts; the conception of the law, and the moulding this conception in such a form as to correspond with known realities. . . . In the mere conception of universal gravitation Newton must have gone far beyond his contemporaries both in generality and distinctness; and in the inventiveness and sagacity with which he traced the consequences of this conception he was, as we have shown, without a rival, and almost without

a second. . . . It is not easy to anatomize the constitution and the operations of the mind which makes such an advance in knowledge. Yet we may observe that there must exist in it, in an eminent degree, the elements which compose the mathematical talent. It must possess distinctness of intuition, tenacity, and facility in tracing logical connection, fertility of invention, and a strong tendency to generalization. . . . Newton's inventive power appears in the number and variety of the mathematical artifices and combinations which he devised, and of which his books are full. If we conceive the operation of the inventive faculty in the only way in which it appears possible to conceive it—that while some hidden source supplies a rapid stream of possible suggestions, the mind is on the watch to seize and detain any one of these which will suit the case in hand, allowing the rest to pass by and be forgotten—we shall see what extraordinary fertility of mind is implied by so many successful efforts: what an innumerable host of thoughts must have been produced to supply so many that deserved to be selected. And since the selection is performed by tracing the consequences of each suggestion, so as to compare them with the requisite conditions, we see also what rapidity and certainty in drawing conclusions the mind must possess as a talent, and what watchfulness and patience as a habit. —*History*, II. 180, *et seq.*

The personal character of Newton, and the painful interval of suspension in which at one period his mental faculties appear to have been held, in consequence of excessive fatigue and over-excitement, have been of late so much discussed, that we must be pardoned if we prolong this extract beyond what is immediately necessary to our present purpose, by a few sentences bearing more directly upon his individual character and habits. He has been represented as in some degree deficient in the loftier and more powerful elements of moral, as distinguished from intellectual character. We deem otherwise; and that, had circumstances, unhappily for mankind, forced the development of his faculties in some other line, he would have shown the same ascendancy of a determined purpose—the same predominance over difficulties and obstacles—the same profound and perseveringly executed plans, that characterized the scientific career which consumed the vigor of his best years. Mr. Whewell would seem to have formed a similar estimate.

The stories which are told of his extreme absence of mind probably refer to the two years during which he was composing his *Principia*, and thus following out a train of reasoning the most fertile, the most complex, and the most important which any philosopher had ever to deal with. The magnificent and striking questions which, during this period, he must have had daily rising before him, the perpetual succession of difficult problems, of which the solution was necessary to his great object, may well have entirely occupied and possessed him. He existed only to calculate and to think. Often, lost in meditation, he knew not what he did, and his mind appeared to have quite forgotten its connection with his body. His servant reported that in rising in a morning he frequently sat a large portion of the day half dressed on the side of his

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bed; and that his meals waited on his table for hours before he came to take them. *Even with his transcendent powers, to do what he did was almost irreconcilable with the common conditions of human life, and required the utmost devotion of thought, energy of effort, and steadiness of will—the strongest character as well as the highest endowments which belong to man.—Hist. ii. 185–6.*

It is not our purpose to enter into any minute analysis of the historical part of Mr. Whewell's work. Admirable as it is, and justly as it might claim a more detailed criticism, the far higher interest of the philosophical volumes demands our chief attention. The field into which it would be necessary to enter were we disposed to pursue a different course is so wide that a separate article, and that of no ordinary extent, would be required to convey an adequate impression of its merits. A general sketch of its arrangement and conduct will be, however, necessary for the understanding of what follows, and must suffice for our present purpose.

It is among the Greeks that we are to look for the first dawn of inquiry into the causes and principles of natural events and the constitution of the world—the first at least of which any distinct knowledge has descended to us. Their versatile and inquisitive character led them by no cautious or measured steps into the most obscure and abstract, as well as into the most obvious and tempting paths of speculation. Mind and matter, moral and physical relations, seemed spread before their eager gaze, rather as a flowery field where brilliant discoveries and general truths, freely offered in spontaneous growth, might be gathered up with little effort, than as (what it really is) a tangled region of dark and thorny enigmas to be resolved by patient thought no less than by happy divination. Their early philosophers therefore

entered upon the work of physical speculation in a manner which showed the vigor and confidence of the questioning spirit, as yet untamed by labors and reverses. It was for later ages to learn that man must acquire slowly and patiently, letter by letter, the alphabet in which Nature writes her answer to such inquiries. The first students wished to divine, at a single glance, the import of the whole book.

The signal and complete failure of every attempt of the early Greeks to establish any sound principle in Physics contrasts remarkably with their brilliant successes in abstract Mathematics. But whence this failure? The question is one of great importance in the outset of a Philosophical History of Science, and accordingly is made by Mr. Whewell the subject-matter of his first book. We may condense in a few words his solution of this curious problem. The founders of the Greek School Philosophy sought, it is true, the elements of their inductions in the phenomena of nature; but sought them not in a careful and philosophical analysis of facts, but rather in a minute examination of the *words and forms of language* in which those facts are expressed by superficial observers in the crude and commonplace parlance of every-day life. Were Language a true picture of Nature, a perfect *daguerreotype* of all her forms, this pro-

ceeding might be pardonable. Half the labor of the modern inductive philosopher is to construct a language which shall be such. But common language is a mass of metaphor, grounded not on philosophical resemblances, but on loose, fanciful, and often most mistaken analogies. From studying such language as the representative of Nature, no pure and fundamental classification of facts, such as legitimate Induction requires, can result; but, on the contrary, the greater the acuteness and the broader the induction, the wider will be the departure from sound philosophy. "In Aristotle," says Mr. Whewell, "we have the consummation of this mode of speculation. The usual point from which he starts in his inquiries is, that *we say thus or thus in common language.*" And this he exemplifies in various instances. Hence the doctrine of contrarieties, a most fertile source of Aristotelian confusion, in which

it was assumed that adjectives or substantives which are in common language, or in some abstract mode of conception, opposed to each other, must point at some fundamental antithesis in nature which it is important to study :

thus, for example, *light* came to be considered as the opposite to *heavy*, not as its inferior degree, to the utter vitiation of the Aristotelian statics and dynamics.

We see, then, that in the Greek School Philosophy facts *were* appealed to, but facts as they stand distorted and falsified in vulgar language, not as they really existed in nature; still less as subjected to any process of just analysis. Hence, in their classifications, though they had in their possession both facts and ideas, the ideas, to use Mr. Whewell's pointed form of expression, were neither *distinct* nor *appropriate to the facts*: without which there can be no science.

It will appear from what has been said, (says Mr. Whewell,) that there are certain *ideas* or *forms of mental apprehension* which may be applied to facts in such a manner as to bring into view fundamental principles of Science; while the same facts, however arranged or reasoned about, so long as their appropriate *ideas* are not employed, cannot give rise to any exact or substantial knowledge.

We call the reader's attention to this passage, because the "forms of mental apprehension" to which he alludes in it play a very conspicuous part in his philosophical views. The obvious sense of the passage, to those who are familiar with what has previously been written on this subject, would seem to be that there are both appropriate and inappropriate *Heads of Classification*, under which facts may be grouped; and that, if grouped under the former, *causes* (whether proximate or ultimate), or laws fitted to form elements of higher inductions, will *ipso facto* be suggested—if under the latter, nothing but vague and fallacious inductions will be raised, while the true principles will elude our grasp. But this is not *all* Mr. Whewell's meaning, as will abundantly appear in the sequel.

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Archimedes alone among the Greeks succeeded in obtaining clear hold of one, and that the most important, of these fundamental *ideas*, viz. force or pressure as a *measurable* quantity, and as measured by the conditions of its equilibrium with other forces assumed as known. A "*glaring instance*," drawn from vulgar experience, furnished the axiom which served him to render a true account of the property of the lever, viz.—that the weight of a body or collection of bodies, or its pressure on the point of its suspension, is not altered by moulding the body into different forms or by changing the arrangement of the individuals of such collection. "The weight of a basket of stones is not altered by shaking the stones into a new position." Now it must be observed that the "*instance*," in question is a general, not an individual one. It is in the strictest sense an *inductive* proposition, drawn not from a single case, but from the unbroken experience of all mankind. That which makes it fertile in Philosophy is, that the individual facts which have gone to make up this general one were grouped by Archimedes under their appropriate head, *i. e.*, *Total pressure regarded as the sum of partial pressures*. That which can be variously subdivided, and yet always summed up into the same total, must be quantitatively measurable, susceptible of precise numerical relations, and capable of affording a handle to exact mathematical reasoning. Mr. Whewell's comment on this induction is remarkable. The general fact, he says,

is obvious, when we possess in our minds the ideas to apprehend it clearly. When we are so prepared, the truth appears to be manifest, *independent of experience*, and is seen to be a rule to which experience must conform.—*History*, book ii. p. 93.—(The italics are our own.)

Here we have the first instance of that erection of a standard of *physical*, as distinct from logical truth, yet wholly *within the mind*, a standard different from and paramount to experience, and so far, therefore, antecedent to it, which forms, as we have before observed, so distinguishing a feature of Mr. Whewell's Philosophy. We cite it thus early as it occurs, to show how entirely it pervades every part of his speculations, and how integrant a portion it constitutes of them.

We owe to Archimedes also the discovery of the fundamental principles of Hydrostatics. The character of this philosopher offers many points of close resemblance to that of Newton. We trace in him the same paramount development of the mathematical faculty—the same tendency to apply it to physical subjects—the same acute perception of really important and essential features, such as admit of general and abstract statement, and are thereby fitted to become axioms in science—the same fertility of resource in the creation of new geometrical methods when the powers of the old ones proved inadequate to his objects; methods which in effect, and as involving the passage from the finite to the infinite, contained the germ of the fluxional or differential calculus, and enabled him to resolve problems which peculiarly and essentially belong to the domain of that calculus. We find in him, too, the same habits of intense,

continued, and abstracted thought, nay, even the same tendency to mechanical constructions and optical improvements; in a word, the only combination the history of mind has offered which we can believe capable, if placed in Newton's position, of accomplishing what Newton did. When Archimedes perished, in the wreck of his nation, a light was extinguished which, had it been suffered to shine, might have accelerated by a thousand years the maturity of the inductive philosophy.

The Formal Astronomy of the Greeks forms the subject of the third book of Mr. Whewell's "History," and both in that work and in the "Philosophy" affords room for much valuable and instructive remark. The earlier stages of this science, the determination, with some degree of exactness, of the relation between the year, the month, and the day—the establishment of cycles expressive of this relation, and of others adapted to the prediction of eclipses by their periodic recurrence—the recognition of the earth's sphericity, etc.; these are matters which involve little theory, and draw but little on the inventive faculty. On these, however, Mr. Whewell observes that

the familiar act of thought exercised for the common purposes of life, by which we give to an assemblage of our impressions such a unity as implied in the above notions and terms, a *month*, a *year*, and the like, is in reality an *inductive* act, and shares the nature of the processes by which all sciences are formed.—*Hist.*, b. i. p. 109.

If the term *inductive*, applied here to this very important mental act, be understood in that technical sense in which it is commonly used when speaking of physical discoveries, viz. as the concluding of something more general by the assemblage of particulars of a less general kind, we must demur to this remark; but if it be intended to designate every inductive act of the mind as an instance of the exercise by it of that peculiar constructive or plastic faculty, in virtue of which, out of the assembled perception of qualities, it constitutes an object—out of extension, figure, resistance, color, smell, a body—out of a series of dots an outline, etc.—then we not only agree with the assertion, but regard it as expressing a full and complete theory of induction itself, and of the mode in which our minds not only form to themselves conceptions of numerical aggregates by the contemplation of units, but *construct general propositions themselves from the contemplation of particulars, and attribute to them a universality which experience alone is incapable of warranting*. When by repeated verifications of its assertion in individual cases the course of a general proposition is, so to speak, *dotted out* before the mind, and when the particulars are brought so close that the attention glides easily, and is, as it were, conducted from one to the other, so as to suggest a law of connection, there requires no more to induce the mind to fill up by its own act the intervals between them. Urged by a powerful and ready impulse, of which we can give no account but that it is so, but which would seem to be a modification of the influence of habit—(if it be not itself the origin of that influence)—*we assume a continuity where we find none*,

and in this manner are led to believe the cases where we have no experience, on the evidence of those in which we have. We are far from imagining, however, that Mr. Whewell would be disposed to acquiesce in this view of the inductive *nîsus*. His views assume something yet more active and independent in the operation of the mind in such a case. According to his conception of the matter, the mind supplies much more than the mere completion of continuity. It spins from a store within itself that thread, on which, and on no other, the pearls shall be strung. It finds, already self-traced on its own tablets, that subjective line to which the *dots* of experience only give the semblance of an objective reality. Experience, according to him, only exemplifies, cannot prove a general proposition. Its truth stands on the higher and independent ground of *inherent necessity*, and is recognized to do so by the mind so soon as it becomes thoroughly familiarized with the terms of its expression.

The hero of the inductive epoch of the Greek astronomy is Hipparchus, having for his forerunners in its prelude Eudoxus and Calippus—the epicyclic theory its matter of induction, and the development of this by Ptolemy and his successors down to Aboul Wefa and Tycho, its sequel. This theory, though clumsy as a physical hypothesis, and consistent only with a part of the facts of the system it undertakes to explain—and we may add, assuredly not believed in as a mechanism by its devisers—was yet a bold and fine conception for the embodying a large assemblage of facts, and one which, as regards those facts which it does include, has continued, under a very different aspect, to maintain, and even to extend its ground in modern theory; being in effect a shadowing forth of the now demonstrated principle of the sufficiency of circular functions of the time to represent all the phenomena of the planetary motions. We have here, then, a case of very high philosophical interest. The general proposition of the epicyclic theory remains true, though stated in the language of falsehood, and though arrived at by fanciful analogies and untrue assumptions. We thus see, (observes Mr. Whewell,)

how theories may be highly estimable, though they contain false representations of the real state of things; and may be extremely useful, though they involve unnecessary complexity. In the advance of knowledge, the value of the true part of a theory may much outweigh the accompanying error, and the use of a rule may be little impaired by its want of simplicity.—*Hist.* b. iii. p. 181.

The principles which constituted the triumph of preceding stages of science may appear to be subverted and ejected by later discoveries, but in fact they are (so far as they are true) taken up into the subsequent doctrines and included in them. They continue to be an essential part of the science. The earlier truths are not expelled but absorbed, not contradicted but extended; and the history of each science which may thus appear like a succession of revolutions is, in reality, a series of developments.—*Introd., Hist.*, b. i. p. 10.

The discoveries of Copernicus and Kepler, which complete the history of formal astronomy, (thenceforward to be merged in the more extensive

views of its physical theories,) form the subject of Mr. Whewell's fifth book. But before entering on this theme, his narrative is suspended, to afford opportunity for a general view of the state of science in the middle ages, or, as he terms it, the stationary period, in which,

along with the breaking up of the ancient forms of society, were broken up the ancient energy of thinking, the clearness of idea, and steadiness of intellectual action. This mental declension produced a servile admiration for the genius of better times, and thus the spirit of commentation. Christianity established the claim of truth to govern the world; and this principle, misinterpreted and combined with the ignorance and servility of the times, gave rise to the dogmatic system: while the love of speculation, finding no sure and permitted path on solid ground, went off into the regions of mysticism.—*Hist. i. 355.*

These several heads, therefore, viz. the indistinctness of ideas—the commentatorial spirit—the mysticism—and the dogmatism of the middle ages—furnish matter for four admirably written chapters of the book devoted to the history of this period:—while a fifth, replete with interest, is assigned to the progress of the arts in those ages, in so far as that progress can be said to have any bearing on science. We regret that our limits will not allow us to cite several of the many striking passages with which these chapters abound, and one in particular on the revival of architecture in the twelfth and succeeding centuries—(a subject which appears to have occupied much of our author's attention)—by reason of the ingenious manner in which it connects the curious and original views of Mr. Willis on the character and formation of the Gothic style with the revival of sound mechanical ideas.

The Copernican or heliocentric doctrine of the planetary system is so familiar to us, and so entirely identified with the ideas we have received as elementary, that perhaps it may startle some of our readers to be told that the epicyclic theory formed an essential part of Copernicus's views—so much so indeed, that his chief, nay his only merit, in the revival of this ancient doctrine, and the only ground on which we can justifiably continue to attach his name to it is, that he demonstrated the applicability to the heliocentric system of this theory, which had been previously found efficacious in embodying all the then known parts of the geocentric.

In discussing the reception and diffusion of the theory of Copernicus, Mr. Whewell is necessarily led to the subject of the persecutions of Galileo for their advocacy. In his observations on these transactions, and on the general subject of the scientific interpretation of scriptural expressions, there is a right-mindedness, a tolerance, and a moderation, which we would recommend to the especial notice of all who venture on the bitter and troubled waters of religious controversy:

The meaning, (he observes,) which any generation puts upon the phrases of Scripture depends, more than is at first sight supposed, upon the received philosophy of the time. Hence, while men imagine that they are contending for revelation, they are in fact contending for their

own interpretation of revelation, unconsciously adapted to what they believe to be rationally probable. And the new interpretation which the new philosophy requires, and which appears to the older school to be a fatal violence done to the authority of religion, is accepted by their successors without any of the dangerous results which were apprehended. When the language of Scripture invested with its new meaning has become familiar to men, it is found that the ideas which it calls up are quite as reconcilable as the former ones were with the soundest religious views. And the world then looks back with surprise at the error of those who thought that the essence of religion was involved in their own arbitrary version of some collateral circumstance.—*Hist.* i. 403.

The philosophical character of Kepler is admirably drawn; the quest on which this most garrulous and amusing writer, but at the same time most ardent and truth-loving man, set forth in the heavens, has much analogy to that of Columbus on earth. Each was urged by a strong inward conviction that there *must be* a body of truth capable of detection, a new realm to be laid open in that particular direction in which his researches tended. Each made its discovery the object of his entire devotion—pursued it with a dogged, and what might be thought a desperate perseverance—and not content with partial success when attained, renewing the attempt again and again, and always with increasing good fortune. In all that regards the tone of personal character there cannot be a stronger contrast, than between the grave and stately bearing of the noble Genoese and the mercurial vivaciousness and *naïve* self-exposure of his astronomical parallel; but in the earnest devotion of each to his dominant idea, and the magnificent disclosures with which that devotion in each case was rewarded, the parallel is close.

Kepler was indefatigable in framing and trying hypotheses, and many of those which he did try, and which proved unsuccessful, have been since censured as visionary and fanciful, while some have felt scandalized that *any* perseverance in a mere system of guesses should have been so brilliantly rewarded. But, in the first place, it is difficult to say, among mere guesses, in the absence of all sound principle, that those which proved successful were to be deemed less fanciful than those which failed: and in the next place, it must be remembered that almost all Kepler's guesses were grounded on what he considered as physical assumptions. "In making many conjectures which on trial proved erroneous, Kepler was not more fanciful or unphilosophical than other discoverers have been. Discovery is not a 'cautious' or a 'rigorous' process in the sense of abstaining from such suppositions." Kepler's guesses, Mr. Whewell goes on to say, "exhibit to us the usual process, somewhat caricatured, of inventive minds—they rather exemplify the rule of genius than, as has been hitherto taught, the exception."—*Hist.* i. 412.

This is the spirit in which the pursuit of knowledge is generally carried on with success: those men arrive at truths who eagerly endeavor to connect remote points of their knowledge, not those who stop cautiously at each point till something compels them to go beyond it.—*Hist.* vol. i. p. 423.

Kepler's talents were a kindly and fertile soil which he cultivated with abundant toil and vigor, but with great scantiness of agricultural skill and implements. Weeds and grain throve and flourished side by side almost undistinguished, and he gave a peculiar appearance to the harvest by gathering and preserving the one class of plants with as much care and diligence as the other.—*Hist.* vol. i. p. 415.

The sixth and seventh books of Mr. Whewell's History contain a condensed, but well arranged and philosophical summary of the completion of the science of dynamics and its triumphant application to physical astronomy, in the inductive epochs of Galileo and Newton, with all their noble train of consequences. This is beaten ground, and admitting of little novelty in the mode of traversing it. In that which Mr. Whewell has chosen, and which was necessary to his plan, the chronological order of discovery in the general science and in its application is pursued separately:—a condition which gives rise to some confusion in details, inasmuch as the creation of new methods in dynamical science, and the generalization of its conceptions, were mainly consequent on and directed to the solution of those great problems which the system of the world involves, and which have stamped their own character on the larger portion of the general science.

Until the laws of mechanical action were discovered, and applied, through the intermedium of mathematical analysis, to the explanation of natural phenomena—all physical science might be considered as groping in the dark. In no previous instance had speculation been able to lead up to a clear perception of efficient causes—far less to an exact apprehension of their mode of action, so as to trace them into their effects. In the broad daylight which the discoveries of Newton and his followers poured over every part of the system of nature, men saw with astonishment in how wondrous a complication of reciprocal actions and influences its frame subsists; and in attempting to carry their newly-acquired principles into all its details, they beheld, developing themselves as corollaries and dependencies on each particular point of those discoveries, branches of science either altogether new, or receiving from the new light thrown on them such novelty of aspect and such vast and rapid accessions as may justify us in regarding them of modern creation. Moreover, it speedily became evident, in the endeavor to give a purely mechanical explanation of phenomena, that whatever forces act to produce certain classes of them, must be conceived to act through the medium of some organization or mechanism, different according to their nature, and so imposing peculiar characters on their explanation. And we may now further add, on a review of those classes and of the phenomena which later research has brought to light, that although, undoubtedly, all sensible changes and movements of matter are *directly* referable to acting *forces*, and are therefore the *immediate* results of mechanical effort; yet in the explanation of innumerable phenomena, it is impossible to limit our views to such effort even as an *ultimate physical* cause. We have to ascend a step higher, and to assign—or if not to assign to seek—if not to seek, at least to recognize as ad-

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missible, an ulterior cause (as something distinct from a *motive* or a *reason*) for the exertion or development of force itself under the circumstances; nay, to admit the possible agency of more than one such cause, giving rise to the development of forces under a variety of different but definite aspects. In a word, we seem on the verge of obtaining a glimpse of causes, which, though strictly physical, are yet of a higher order than force itself, and of which this latter is one of the direct or indirect effects. Such a cause we think we recognize as an object of consciousness, in that effort (accompanied with fatigue and exhaustion) which intervenes between the mental act of mere volition and the muscular contraction which moves our limbs.* Such causes, too, may possibly lie at the root of chemical affinity, of electric and magnetical polarity, and thence, by no remote analogy, of gravitation itself, and of all those material forces whose action is not merely temporary or occasional, but permanent and continuous.

But not to plunge deeper at present into a line of speculation which is very forcibly suggested by several passages in Mr. Whewell's work, and to which we shall probably again be led in our further remarks on it,—it is clear, meanwhile, that the multitude of branches into which, from the Newtonian epoch downwards, the path of science has been constantly diverging—renders it necessary to define and classify them, in order to follow out their history with anything like distinctness, and with any regard to philosophical views in its treatment. The classification which Mr. Whewell adopts, though not unexceptionable, is perhaps, in the present state of human knowledge, as convenient for his especial purpose as any which could have been made. Under one general head ("The Secondary Mechanical Sciences"), he includes acoustics, optics, and thermotics, because "in these, phenomena are reduced to their mechanical laws and causes in a secondary manner," or by the intervention of a *medium*. Under the "Mechanico-chemical" sciences he classes electricity, magnetism, and galvanism, or voltaic electricity, with its new appendage of electro-magnetism. Chemistry itself is classed as "The Analytical Science;" mineralogy as the "Analytico-classificatory," constituting a sort of link between the science of pure analysis and those which he regards as purely classificatory, such as botany and zoology. Under "Organical Sciences," we have physiology (or, as he terms it subsequently and more properly, biology) and comparative anatomy; while geology forms the nucleus of a class of especial and novel interest under the title of "Palætiological Sciences," "whose object it is to ascend from the present state of things to a more ancient condition from which the present is derived by intelligible causes."

* On this subject see Cabinet Cyclopaedia, Astronomy, § 370, and the note thereon. The appeal is to the consciousness of those who will very carefully attend to their own sensations and mental acts. Disease, by retarding and disturbing processes which in health are performed almost unconsciously, will often enable us to analyse phenomena that common observation regards as simple. In Dr. Holland's "Medical Notes and Reflections," (p. 504,) a work replete with profound philosophy, we find cases recorded strikingly in point to the idea in the text.

It must be quite obvious that this enormous bill of fare, if taken in detail, can, by no conceivable process of intellectual cookery, be brought within the compass of a single meal; nor within our limits, and with the deeper interest of the philosophical volumes yet soliciting our attention, can we undertake even to condense a quintessence, or select a leading flavor from each course. The fact is that the eleven books, of which the remainder of Mr. Whewell's History consists, must rather be regarded as philosophical epitomes of their several subjects—outlines struck with a large and free hand, and destined to fix attention on leading features (though traced with perfect mastery and with consummate skill), than as digested histories of the above enumerated branches. To have made them such, would not only have been impracticable within thrice the compass to which the work extends, but would have utterly overlaid and defeated the author's objects in writing it, as we have above stated them. Accordingly, he expressly disclaims any such intention. (*Hist.* vol. ii. p. 293.) Regarding as we do, both in the remarks we have already made and in those we are about to offer, the merely historical as quite subordinate to the philosophical interest of the subject, we entirely approve of this mode of proceeding—though we could perhaps have wished that, by some modification in the title, the particular scope and limits of the work itself had been more pointedly expressed.

Of these books we find most to admire and approve in those which treat of the purely Classificatory and Palætiological Sciences, while on the other hand, that on the "Analytico-Classificatory Science," or Mineralogy, though apparently labored with more care than any of the rest, strikes us as somewhat less successful, not from any want of perfect and intimate acquaintance with the subject, but rather, on the contrary, from a too intimate perception of its weakness as a science. Mineralogy, indeed, is of all sciences perhaps the least satisfactory; nay, we are even disposed to question whether it ought not rather to be struck out of their list, or degraded from an independent rank. A mineral which is neither a definite chemical compound, nor a recognizable crystalline aggregate, must assuredly stand low as an object of scientific attention and inquiry, though as a deposit it may interest the geologist, or as a material, the artist. To dignify the science itself Mr. Whewell is obliged to generalize it.

We have seen (he says) that the existence of chemistry as a science which declares the ingredients and essential constitution of all kinds of bodies, implies the existence of another corresponding science which shall divide bodies into kinds, and point out, steadily and precisely, what bodies they are which we have analyzed. But a science thus dividing and defining bodies is but one member of an order of sciences, different from those which we have hitherto treated, viz., the Classificatory Sciences. Mineralogy is the branch of knowledge which has discharged the office of such a science so far as it has been discharged; and indeed has been gradually approaching to a clear consciousness of its real place and whole task.—*Hist.* vol. iii. pp. 188, 190.

This is assuredly very ingenious. But it amounts to merging the science of *Mineralogy* in that higher and purer branch which Mr. Whe-

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well has the great merit of here, for the first time, distinctly pointing out, and which has for its objects the classification of chemical elements and combination in general, by their crystalline and optical relations and mechanical and external qualities, and thus connecting the sciences of chemistry, optics and crystallography, and perhaps many others, by the most important fundamental relations of polar forces. Classification, in such a case, is only another word for the announcement of general laws, the results of inductive observation: results, that is to say, of a more elevated order than those which depend on a mere remarking of general resemblance, or even on the specification of particular arbitrarily selected points on which the logical proof of such resemblance can be rested. Accordingly, in so far as, in this last sense of the word, mineralogy is to be regarded as a classificatory science, its history offers only a succession of failures. Perhaps the most remarkable of these are precisely those in which the specified points of resemblance are the most distinct and systematic, viz., those of Berzelius and Mohs, both which Mr. Whewell condemns, and we think justly.

In geology our author is a catastrophist, or rather an anti-uniformist.

Time (he says), inexhaustible and ever accumulating his efficacy, can undoubtedly do much in geology:—but *Force*, whose limits we cannot measure, and whose nature we cannot fathom, is also a power never to be slighted: and to call in the one to protect us from the other is equally presumptuous, to whichever side our superstition leans.—*Hist.* vol. iii. p. 616.

This is sensibly as well as pointedly stated. The most strenuous advocate for the exclusion of paroxysmal epochs will not contend for perfect uniformity so long as earthquakes are not of daily occurrence and calculable intensity: and the question as to what is and what is not paroxysm,—to what extent the excursion from repose or gentle oscillation may go without incurring the epithet of a catastrophe, is one of mere degree, and of no scientific importance whatever. Geology as a body of science has been always too much divided by antagonist doctrines and by the opposition of rival schools. The eagerness of the combatants in the Plutonic and Neptunian controversy surpassed the bounds of amicable discussion, and decidedly retarded the progress of sound theory: and—now that these rival divinities have sacrificed their exclusive claims and agreed to act in unison—the cataclysmal and uniformitarian systems, though advocated in a far better spirit, are yet, we think, rather too deeply tinging the views of modern geologists and biasing their course of speculation. Mr. Whewell, by mooted the question as to what is uniformity, has afforded the antagonist schools a point of approximation where they may merge their differences and unite their efforts.

Though we are glad to observe that a small part only of these chapters is devoted to controversial points, yet we were hardly prepared to expect so decided an undervaluing of Dr. Hutton's really important contributions to geological science, as we find in Mr. Whewell's section "on premature geological theories," where his "Theory of the Earth" is simply

mentioned to be condemned as such, and in which Playfair's fascinating "Illustrations" of that theory—a work which we cannot but believe to have exercised a most important influence on the science generally by showing the complete untenability of a simply aqueous doctrine, and the absolute necessity for admitting heat at least to a share in its explanations—is passed unmentioned. But on the other hand, the chapters on Systematic Descriptive Geology, and those on Geological Dynamics, are not only excellent as historical compendiums, but so abundant in philosophical views, and present so graphic a picture of the science, that we cannot recommend to the student of that science a better guide to his reading, and key to its speculative difficulties, than he will find in their perusal. In particular we would recommend a careful perusal of the section headed "Question of Creation as related to Science," and that which follows it, as admirably calculated to infuse a spirit of sobriety and caution into all future speculations on the subject of the gradual introduction and extinction of species—a subject doubtless the most startling and bewildering which has ever yet gained admission within the pale of legitimate physical inquiry.

To be continued.

ARTICLE XI.

REVIEW OF REVIEWS.

THE QUARTERLY REVIEW, No. CXXXV., JUNE, 1841.

ART. 1.—*Belgium*; by J. Emerson Tennent, Esq. M. P. etc. 2 Vols. London, 1841. The review of this work occupies about 20 pages, and is caustic and severe in the extreme; so much so that, ignorant as we are of the merits of Mr. Tennent's volumes, excepting as they are here discussed, we cannot but regard it as abusive. The expectations of the reviewer, excited by the name of a Member of Parliament and the emphatic title, BELGIUM, have been sadly disappointed. What he most hoped to find in the work is wanting, and what it contains he represents as jumbled, confused and contradictory. The author, it appears, performed his exploration of Belgium in about two or three weeks, "stopping, as it would seem, one or two days in one or two places." In his remarks on the consequences of the separation of Holland and Belgium, in 1830, he attributes that event to the wrong causes, and incautiously and unjustly compares it with the Repeal of the Irish Union. On the whole, the impression produced by this review, on our own mind, is that Mr. Tennent's work is a hurried and inaccurate production, and that the reviewer, for some reason, is unduly excited.

FOSTER'S NOTES ON THE UNITED STATES.

ART. II.—*Notes on the United States*; by the Right Hon. Sir Augustus J. Foster, Bart. London, 1841. (*Unpublished.*) As these Notes are not *published*, but only, as we suppose, *printed* for the perusal of the author's friends, the reviewer properly declines to *criticise* them as a literary performance, and confines himself to what seems to lie within his legitimate scope, in such a case,—namely “to select a few of those passages, with which he has been most pleased and interested;” and they are precisely such as we should presume would be pleasing to a genuine conservative Englishman. The spirit and sentiments of the reviewer, in his remarks accompanying these extracts, are quite in accordance with those of his author.

Sir. A. J. Foster was Secretary to the British Legation at Washington in the years 1804–5–6, the late Mr. Merry being then the British Minister. After serving at the Court of Sweden and elsewhere, he returned to America as Envoy in 1811, and finally quitted it on the declaration of war in 1812. Since that time he has held, until recently, the post of English Minister at Turin. The spirit of this review is sufficiently indicated by the following sensible remarks, with which it is introduced.

When Mr. Rush published his “Narrative of a Residence at the Court of St. James's,” we could but express our apprehension that the example, notwithstanding his good intentions, candor, and real liberality of feeling, might be found to constitute a dangerous precedent. Were it to become at all a practice among gentlemen of the diplomatic order—more especially Ambassadors and Envoys—to publish descriptive sketches of the society thrown open to them *shortly before* in foreign countries, by reason solely, or chiefly, of their official character, it is certain that the personal privileges of their class would, ere long, be sensibly abridged; and there are graver considerations so obvious that it would be idle to point them out. We do not see, however, that the objection applies to such a performance as that now before us—even if it were to assume the character of a regular publication. Since Sir Augustus Foster last quitted the American shores nearly thirty years have elapsed;—of the public men with whom he mingled at Washington all have long since disappeared;—at least we do not remember to have met in his pages with more than one living name—that of the octogenarian Mr. Gallatin—and of him he has really nothing but the name. As to other matters, thirty years in the United States have been equivalent probably to a hundred in the case of any older nation:—where he left small towns, villages, even single loghouse taverns in the wilderness, mighty cities are now flourishing and daily extending. New States have been added to the Union. Many modifications have occurred in the constitutions both of States separately, and of the federal empire. Laws have been largely changed—the administration of them even more largely. Above all, the influences of laws and institutions which were young in his time, have been devel-

oped in social alterations of which Sir Augustus could have formed but a vague and uncertain anticipation. No country, no people, no system of civilized life, have ever undergone more extensive changes in so brief a period. Under such circumstances the veteran diplomatist may produce his recollections and reflections without almost the slightest risk of wounding any personal feelings—without much chance, we must add, of ministering to vulgar curiosity. His *Notes* are now merely historical. Moreover, the *Lives*, *Diaries*, and *Correspondence* (public and private) of the most eminent American statesmen of the cycle to which these *Notes* refer, have been printed and published; and since the world has had in this way such copious access to American criticism on the ministers and courtiers of England, during her great conflict with revolutionary France, it seems but fair that we should be admitted to some of the results of similar opportunities afforded to Englishmen of rank and station in the America of the same epoch.

These "*Notes*" would possess a strictly historical interest for our Transatlantic friends themselves. Sir Augustus describes a period of their national existence as to which thinking Americans of the *active* generation must have a very peculiar degree of curiosity:—though it has not, in as far as we know, been either boldly or skilfully treated of in any department of their literature. It is the epoch of transition;—and in truth, when we consider how perseveringly and how successfully the contemporary novelists and dramatists of France have dealt with the social metamorphoses consequent upon their revolution, we are not a little surprised with this American neglect of scarcely less picturesque materials. It furnishes, we think, by far the most striking proof of their often alleged *thinskinness*, that their best writers shrink from what they can hardly fail to regard as the richest field within their reach—that this should in fact scarcely have been touched upon except by equally coarse and weak daubings of flattery. Strange that a nation piquing themselves on nothing so much as their *shrewdness*, should be so conspicuously open to the grossest tricks of venal adulation. "*Fulsome compliments*," as Johnson said to Sir Joshua, "*gratify nobody but a fool: they always disgust the wise, who, knowing them to be false, suspect them to be hypocritical.*"

Sir Augustus, in his very modest preface, expresses much regret that the view of American society put forth by several recent English travelers should have been so hastily drawn and so harshly colored; he does not exactly impeach the veracity of any one of these writers—among whom he considers Mrs. Butler as the ablest, and also, on the whole, as the least unfair—but he asserts his belief that such of them as really had access to the better circles were either unfitted by age and experience for comparing different systems of manners in a just spirit;—or carried with them a narrow rancor of political prejudice which discolored objects in themselves harmless—or else an overweening vanity which construed ignorance or inappreciation of probably absurd pretensions into deliberate contempt and insult;—or, finally, proceeding to the New World in the

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bitterness of disappointment, had failed in some object of personal interest or ambition which the journey was meant to serve—for Menander's adage is not more true than its converse:—

Δύναται τὸ πλουτεῖν καὶ φιλανθρώπους ποιεῖν.

Sir Augustus notices also the effects of *partial* observation:—the state of things in one district being applied to another, as different from it perhaps as Holland is from England or Russia from Prussia.

As might be expected, a large proportion of Mr. Foster's Notes is devoted to the city of Washington and official life at the then unshaped metropolis, where, on his first arrival, he was surprised and bewildered by its "desolate vastness." He attributes the selection of the locality, partly at least, to General Washington's partiality to the neighborhood of his own paternal property, and its continuance to the determined and persevering opposition of Mr. Jefferson and the Virginia politicians to a removal to Philadelphia. Of Jefferson, he remarks that "his power was founded on the court he paid to the democratical party," whose majority in Congress, he again observes, was "in a great measure composed of rough and unfashioned persons, to whom it is of consequence to be in a place where they would be attended to more than in a large city."

The Baronet complains much of the inconveniences, and rude treatment even, of the diplomatic residents at Washington in the early days of its occupancy by the government.

They were but ill off when I first arrived, which was about four years from the time when Congress took up its residence, or rather squatted, upon this waste—being put to it to get even ordinary provisions, and having to send as far as Baltimore for the commonest articles of luxury; but what was more intolerable was the treatment they received at this raw and rude court, which exasperated them in their turn and led to perpetual jarring and quarrelling, being far different from what they had a right to look for, considering the respectability that had surrounded General Washington and the elder Adams, but particularly the former, whose example, considering his known good sense and the great services he had performed, might have been expected to serve as a rule to his successors, if not as far as regarded the hoops and full dresses introduced into his drawing-rooms, in imitation of the court of St. James's, at least in as far as depended upon gentlemanly bearing and that outward decorum that should be found in the social assemblies of the first magistrate of a great and cultivated nation. Mr. Jefferson too, being a Virginian, and, consequently, born an aristocrat, having besides lived in the best society in Paris, and long enough to see it give place to a disgusting democracy, might have been expected to have gone rather into the opposite extreme: but excessive vanity and speculative doctrines on imaginary perfection, together with the love of popularity and paradox, as also of running counter, since he could not run parallel, to Washington, were his weaknesses—and to indulge them he flattered the low passions of a mere newspaper-taught rabble, and

seemed pleased to mortify men of rank and station, foreign or domestic, unless they paid him servile court, or chimed in with his ideas on general philanthropy.

The following account will afford amusement for American as well as English readers, and there are not a few gentlemen and ladies of quality in both countries, who will sympathize deeply with Mr. and Mrs. Merry in the embarrassment to which they were subjected by the rudeness of an American President and some members of Congress. These occurrences, however, were a great while ago, and may be presumed to be inapplicable to the etiquette which now prevails at Washington, and is copied by our more refined representatives of the present day. They will, of course, read these passages without offence.

The first foreign minister who *suffered* under the new system was the Danish Envoy, M. Peterson—the one who suffered most was the Spaniard—but the English had their share.

The President took care to show his preference of the Indian deputies on New Year's day, by giving us only a bow, while with them he entered into a long conversation. I have now to speak of his change in the established rules of politeness, or even hospitality, as practised all over the globe on the occasion of a first entertainment given to a foreign envoy—to whom even savages would naturally endeavor to make the entertainment agreeable. I conclude Mr. Jefferson and Mr. Madison were too much of the gentleman not to feel ashamed of what they were doing, and consequently did it awkwardly, as people must do who affect bad manners for a particular object. I allude to the sudden alteration in the etiquette heretofore practised by General Washington and Mr. Adams on dinner being announced. Mr. and Mrs. Merry were so thoroughly unaware of this intention that they had not had time to think of what they should do on the occasion, and Mr. Jefferson had not requested any one present to look to the strangers; so, when he took to dinner the lady next him, Mr. Madison followed his example, and the Senators and members of the House of Representatives walked off with their respective dames—leaving the astonished Merry—(who was of the old school, having passed a great part of his life at Madrid)—gazing after them, till at last he made common cause with his better half: offering her his arm with a formal air, and giving a hint to one of the servants to send for his carriage, he took her to table and sat by her,—the half-ashamed and half-awkward President not even attempting an excuse. And this same scene was, for consistency's sake, repeated nearly in the same manner at the house of the Secretary of State. Ever afterwards Mr. Merry refused their invitations; messages were sent to beg he would dine with the President as Mr. Merry, putting aside his quality of British minister; but this he could not well do without, as he thought, sanctioning in some sort their previous treatment of the representative of Great Britain, as long as no apology was offered for the past: so he never met his Excellency any more at table, since the President, unlike our social monarchs of the north, keeps his state—neither he nor his wife accepting of invitations. Another mortification

Mr. Merry had to submit to was the suppression of the privilege of a chair in the Senate on the right of the Vice-President, which had hitherto been enjoyed by foreign ministers—the question having been debated in the Senate and carried against him by a large majority.

I am inclined to believe the object of these changes was to induce European courts to send out *ambassadors* and men of high rank, by treating *envoys* so ill—for they occasionally complained of the rank of the diplomatic agents not being sufficiently high in their own countries, and Mr. Madison took an opportunity of telling Mr. Merry that an ambassador would be treated with every distinction, but that an envoy could not expect any more favor in society than a private person: they had a particular fancy, too, to have a peer of the realm sent out to them, and were much disappointed when Lord Selkirk and Lord William Bentinck declined the honor.

This is amusing and natural—not less so what follows:

The above questions of etiquette, it is true, were but of little real importance; nevertheless they occupied the thoughts of the republicans a great deal more than they need have done, and were consequently a source of considerable annoyance at the time to the mission, because some of the most vulgar of the democratic party took their cue from the style adopted at the great house, and in one way or other, either by remarking on her dress or diamonds, or treading on her gown, worried Mrs. Merry to such a degree that I have sometimes seen her, on coming home, burst into tears at having to live at such a place—particularly on seeing the affected unpoliteness of those who should have known better, but who, being *rattlers from the federal party*, seeking for favor and place, made use of her assemblies in order to render their boorish humors, as well as their concurrence with the systematic manners of Jefferson, more conspicuous. Among these was one, of a stern, sour, and republican countenance, who had been used to the best society, but who purposely came to her parties in dirty boots, disordered hair, and quite the reverse of what he knew to be the fashion in European capitals. This was certainly difficult for a lady to digest; but I must be just, and add that I found among *the democrats* many highly respectable and worthy persons, and even among the lowest in station of the members of Congress several droll, original, but unoffending characters. Such was the tavern-keeper who committed an act of great impropriety in my house, when I gave a ball for the Queen's birthday, and when, the drawing-rooms being left empty on the company going to supper, he thought (poor fellow!) that he was alone and unobserved; but two stray *federal* members who were rambling about espied his attitude, and the joke was too good to be lost, so they had it in all the papers and all over the States in prose and verse, ringing the changes on the extinction of the British fire. My poor guest wrote me a humble letter, saying he would rather burst another time; and I most graciously answered, and hoped to have gained his vote for peace by my soothing; but the graceless dog voted all the same for war, and proved how hard it is by any good words to sever a party-man from the mass of his political friends.

Another original was a Philadelphian butcher, who used to frank his linen, there having been no limits to the privilege, and to send it to be

washed at home; the weight, however, as some of the Federalists assured me, was not so tremendous as might be supposed for the post-bag, since he was known to change his shirt only once a-week. I visited him at his stall at Philadelphia, and insisted on his giving me a feast on his beef, to which he agreed; and I, profiting by a general invitation, went to his home on the banks of the Delaware, where I really did get a luncheon of as fine beef as I ever tasted, and had only one regret, which was that my honest host happened to be absent. It was told of him that at the President's table, observing a leg of mutton of a miserably lean description, he could not help forgetting the legislator for a few moments, and exclaiming that at his stall no such leg of mutton should ever have found a place. I also heard that, being one day invited with several members of Congress to dine at the President's, he took his son, the young butcher, with him, who was a great country lout, and on going up to the President told him he had heard one of his guests had been taken ill and could not come, and therefore he had brought his son with him, who was very anxious to see him, and would not be in the way, as there was, he knew, a spare plate.

Another eccentric member from the south, a printer and publisher, wrote as an answer to an invitation from the President, "I won't dine with you because you won't dine with me." Then there was a tavern-keeper from the north, who, when elected sheriff in his own county, used to hang criminals himself, to save a dollar, and make his son drive the cart; yet was he by no means an ill-meaning or uncivil person, though not particularly agreeable. Of Irish members of Congress there were no less than ten, and their voices, I am sorry to say, were in general against their mother country. I asked them to dinner occasionally, but was obliged to sort them with a particular set to avoid duels. One of the Irish used to ask me for news from *Bounos Eares*, and tell me of the *voluminous* reports of the Secretary-at-War. We were, however, always on good terms, and they had not forgotten how to relish a glass of good wine. As to the higher Democrats, I was on the best terms with many of them, and they were, in point of fact and in habits, much more aristocratic than perhaps any of the Federal party; some indeed had quitted or were about to quit the camp, for the very reason that they did not and could not approve the vulgarity, real or affected, of the men in power, and their consequent sympathy with the Jacobin upstarts of France: of these, one, Mr. Randolph, was particularly distinguished by pride of birth, being a descendant of a respectable old English family and a native Virginian princess, and he was as honorable and gentlemanlike a person as could be, and one whose slaves were by all accounts so much attached to him that they would not hear of being made free.

Dull as Washington appeared to Sir Augustus during his first residence there, he speaks more favorably of it after his return to it in 1811, and after he had visited other parts of the Union. He then says:—"In spite of its inconveniences and desolate aspect, it was, I think, the most agreeable town to reside in for any length of time. The opportunity of collecting information from Senators and Representatives belonging to all parts of the country, the hospitality of the heads of the government and the *corps diplomatique*, supplied resources such as could nowhere else be

looked for." He dwells with gratification on the beauty of the ladies, the amusements and social intercourse of the place, etc.

Mr. Foster visited several of the States and makes some discriminating remarks on the character of their inhabitants, their original settlement, etc., but the only remaining extract which we think it important to add, in this notice, is the following, which is contained in his account of his first excursion to Mount Vernon, in company with Mr. and Mrs. Merry.

On the occasion of the above-mentioned excursion, which calls General Washington so much to one's memory, I may as well here relate the little I have to say of that illustrious person, of whom, to his honor it may be said, there are perhaps fewer anecdotes to tell than there are of any other great man that ever existed. He seems to have been a plain, sensible, gentlemanlike person, and a brave as well as a clear-headed officer; who, though being of a good English family, and having originally the right English feelings of a British subject, when he was roused to take a part in the quarrel between the mother-country and her colonies, after well weighing his duty to both, and the reasons for and against either side of the question, being persuaded that the former was in the wrong, took at once his determination to abide by the latter; and, having entered and engaged himself in their service, to stick to whatever might be their ultimate decision. And such was exactly the part which any military man of a calm unimpassioned mind, owner of property in the colonies concerned, might have been expected to adopt; for it is now, I believe, pretty generally admitted that the Grenville administration, which first mooted the subject of taxing the colonies, went on a wrong principle, and were no more justified in drawing a revenue, without representation, from so populous and integral a part of the monarchy as the American provinces had become, than they would have been in drawing one under similar circumstances from Yorkshire: though I have heard Mr. Jefferson and his successor, Mr. Madison, express a belief that the timely concession of a few seats in the upper as well as the lower House of Parliament, by virtue of which the representation and taxation should go hand-in-hand, would have set at rest the whole question: and the late Lord Liverpool's opinion even went further, for I have heard him say he was convinced that, if Mr. Grenville had not hesitated, and invited discussion by putting forth a pamphlet to pave the way for taxation, but had quietly let the duties, when once they were authorized by Parliament, be levied as a thing of course, there would, in all probability, have been very little stir made about them. But reasoning with Englishmen naturally leads to contradiction, and contradiction to grumbling, which easily opens the door to passion, as well as ambition; and all the colonies were driven to make a common cause by lengthened discussions and communications with one another, which might not have been the case but for such delay; North Carolina having, for one, refused her sanction to the rebellion until some time after all the others had come to an agreement.

Such indeed was the force of habit, of common laws, or of common origin, involving almost every shade of the aristocratic as well as democratic element, that it required all the rashness of the Grenville admin-

istration to break through those delicate ties which bound the colonies to the mother-country, and which a Sir James M'Intosh might well represent as pervading our institutions from their earliest times, producing harmony between all classes, as well as preventing any exact line of demarcation from being visible between them; but by such perseverance in treating them as if they were our subjects instead of our fellow-subjects—by imitating the Athenians rather than the Romans—keeping them in dependence instead of sharing with them the *honors* and *offices* of the realm—we had nothing to work upon in order to counteract the effect produced by taxation, save awakened ambitions, which had to seek for gratification under a different sky from ours, where rebellion found an echo in self-interest, and where the gentry were too little numerous to counterbalance the disaffection of the towns.

These reflections, says our reviewer, deserve to be most deeply considered by every one who aspires to the name of a British statesman. If our empire, our colonial empire, without which we should be almost nothing, is to be held together, it behooves us to profit by the dear experience of the past, and to ask ourselves whether the object is likely to be attained—unless we enlarge our minds to the wisdom and necessity of cultivating in our dependencies whatever institutions, civil or sacred, have been found to be most conservative in their tendencies here at home. A great colonial minister is wanted, above all other wants, for the honor, nay, safety of our national existence. It was well said by a living poet, that a statesman, combining the intellect of a Bacon with the energy of a Luther, would find more than enough to occupy him in that post.

THE MINSTRELSY OF THE BRETONS.

ART. III.—Under the above running title we have here an article of about thirty pages, briefly reviewing four late works on Brittany. The authors are Th. de la Villemarqué and Emile Souvestre (French), and Loiza Stuart Castello and T. Adolphus Trollope (English). The readers of the *Eclectic* will recollect that in our last No., page 175, we noticed a curious article on the language and antiquities of Brittany in the *Foreign Quarterly Review*. To those whose interest was awakened by that notice a few specimens of the ancient minstrelsy of the Bretons will not be unacceptable.

M. Villemarqué is a strenuous advocate for the antiquity of the Breton Minstrelsy, which more skeptical antiquaries have assigned to a period no earlier than the sixteenth century. He insists on allusions to events and customs of much earlier date—for instance, dim reminiscences, which his keen eyes discover of Druidism: what certainly *is* curious, more than one ballad or song turns on the leprosy, a scourge unknown in Brittany since 1500.

* * * * *

Eloisa is a person of such importance in English poetry, that we cannot resist the temptation of exhibiting her as she appeared to the popular

feeling of Brittany, in the awful character of an heretical sorceress. The classical studies of Eloisa might have furnished her with some of her enchantments from the precious stores of Medea, the witch in Theocritus, and Erichtho; but some have certainly a Druidical or Celtic cast. We transcribe Miss Costello's prose version, as it is a question rather of curiosity than of poetical interest:

HELOISE ET ABAYLARD.

When I left the house of my father I was only twelve years old—
when I followed my beloved student, my dear Abaylard

When I went to Nantes with my dear student, Heaven can tell I knew
no language but Breton.

All I knew, O my God! was to say my prayers when I was at home,
little, in my father's house.

But now I am learned—very learned in all lore. The language of
the Franks, and Latin, I know—and I can read and write well.

Yes, I can read in the book of the Gospels, and write and speak and
consecrate the host as well as the priests.

And when the priest says mass, I know what will circumvent him—
and I can tie the mystic knot in the middle and at the two ends.

I can find pure gold in the midst of ashes, and silver in sand—if the
means are in my power.

I can change my form into that of a black bitch or a raven when I
will, or into the wild fire of the marsh, or into a dragon.

I know a song will rive the heavens asunder—make the deep sea
howl and the earth tremble.

Yes, I know all that can be known on earth—all that has been—all
that shall be.

My beloved and I made a compound together—it was the first I
learnt to make; the eye of a raven and the heart of a toad were part
of it.

And we added the seed of the green fern gathered a hundred feet
down in the bottom of a well, and we found the root of the golden herb,
and tore it up in the meadow where it grew.

At sunrise we tore it from the ground, our heads uncovered and our
feet bare.

The first time I proved the power of my compound was in the field
of rye which belonged to the lord abbot.

The abbot had sown eighteen measures—he reaped but two hand-
fuls!

I have at my father's house at home a coffer of silver: whosoever
opens it, let him beware!

There are in it three vipers, who are hatching a dragon's egg. If my
dragon sees the light, great will be the desolation that follows!

With what do I nourish them? 'Tis not with the flesh of partridges
—'tis not with the flesh of woodcocks—oh, no! 'tis with the blood of
innocents I feed them.

The first I killed was in the churchyard—it was about to receive
baptism—the priest was standing ready in his robes.

They took the babe to its grave. I took off my shoes and, softly, softly I unburied it—quietly—none heard my footstep.

If I remain on earth—my Light and I together; if we stay in this world one year or two;

Two years, if we stay, or three—my dear student and I—the world shall be no longer in its place!

Beware! beware! Loiza—beware of thy soul—if this world be thine own—the next belongs to God!—*Costello*, vol. I. p. 307.

* * * * *

The family resemblance of all ballad poetry, from the steppes of Tartary to Iceland, is very remarkable. There are the same manifest indications of popular recital; the same dramatic form, in which the poet delights to drop his own narrative, and without preface, without the Homeric *τὸν δ' ἀπαμειβόμενος προσέφη* or the *ὣς ἔφατ'*, to introduce his characters, as speaking, sometimes in soliloquy, sometimes in regular question and reply; the sudden transitions, with scarcely any notice, from one time and one place to another; the same rapid touch, which implies rather than expresses much; the same love of startling contrast, of extreme happiness passing into extreme misery—misery as suddenly brightening into happiness; in general the same simple pathos.

Talvi's recent book on the ballad poetry of all nations, more especially the Teutonic, "*Versuch einer geschichtlichen Charakteristik der Volkslieder*," &c., is by no means a complete work; for example, these Breton ballads are not noticed even in the preliminary essay. It is, however, a comprehensive as well as pleasing work; and in reading it we should be at a loss to say which is the most curious—the constant recurrence of the same *tales*—or at least of tales so similar as to show something like a regular connection or affiliation—or the universal prevalence of the same *manner*. The poets might seem almost to be members of a common guild or fraternity, who have maintained some conventional or traditional form of narrative. Unquestionably there are finer or more obvious marks of difference, which, to the more critical perception of the student in this branch of literature, distinguish the Asiatic, Slavonian, Teutonic, English, Scotch and Spanish ballad. Each has, to a certain extent, its own imagery, its favorite turns, its peculiar characters, its gentler and wilder, its softer or more warlike, its more pastoral or chivalrous tone; it is more full of the aristocratic feats and adventures of knights and ladies; or of a ruder class both of warriors and of females; or it is closer to common life, familiar and domestic interests; and it is curious to trace this national or poetic character in the different treatment of some of those stories or incidents which are common to all. And the same superstitions appear to lurk within all religions; they have almost all a kindred poetic machinery, elves and fairies, dwarfs and mermaids, ghosts and spirits, beings of human passions but supernatural powers, who dwell apart in their own realms, but are constantly mingling either from malice or love in the affairs of men. Popular superstition is the life-breath of popular poetry.

There is a Breton ballad entitled "*The Crusader's Wife*." The groundwork might be of any nation to which the fame or influence of the

crusades had reached, but the manners are those of a secluded region in which a kind of foreign chivalrous and romantic tone of sentiment had imperfectly blended with the primitive habits of the people.

"When I am in the distant land, when I am gone to war,
Where shall I leave my gentle wife? beneath whose guardian care?"
"An' if thou wilt, my brother-in-law, to my mansion let her come,
Among my damsels she shall have her chamber and her home.
In the chamber with my damsels she shall take her peaceful sleep,
In the high saloon of honor with my ladies her state shall keep.
From the same bright goblet shall she drink the mantling beverage free,
At the same table shall she sit in pleasant company."

In the proud domain of Faouet 'twas beautiful to see,
With red cross on each shou'lder set, the Breton chivalry.
And each to serve his liege lord there with his tall steed lightly prancing,
And each to serve his liege lord there with his banner gaily glancing.

He had not ridden far away from his home and wife so dear,
When many a harsh and bitter word that gentle wife must hear.

"And put away thy scarlet robe, and don the russet gown,
Up and away to tend the sheep upon the lonely down."

"Oh pardon me, my brother, why, what evil have I done?
I have not learned in all my life to feed the sheep alone."

"If all your life you have not learned alone to feed the sheep,
Lo! this long lance shall teach you soon right well the flocks to keep."

For seven years she did nought but weep through all the livelong day,
But when the seven years ended, she 'gan chant a merry lay.

A youthful knight that chanced that way from the far crusade to ride,
Heard sound a small and gentle voice along the mountain side.

"Halt down, halt down, my little page, my courser's rein to hold,
I hear a voice so silver sweet from yonder mountain fold;

I hear a small sweet voice that sings upon the mountain lone.

'Tis now seven years since last I heard that small sweet voice's tone."

"Good day to thee, fair maiden, on the mountain side, good day,
I wot that well thou must have dined, who sing'st that merry lay."

"Fair Sir, 'tis true that I have dined, to God I give the grace,
On a morsel of dry bread alone, upon this desert place."

"And tell me, thou that feed'st the flock upon the mountain brow,
A lodging shall I find to-night in yon manor hall below?"

"Oh doubtless, my good lord, you'll find meet lodging in yon hall,
And a noble stable there you'll find your gallant steed to stall.

A bed of the softest down too for thy weary head will be,

As I in days of old have had, when my husband was with me.

Oh then I was not wont to sleep with the sheep in the manger rude,
In the kennel with the hounds then, I did not take my food."

"And tell me, gentle shepherdess, thy husband where is he?
Upon thy slender finger there thy wedding ring I see."

"He's far away, my husband, Sir, he's gone far off to war,
Bright and fair were his golden locks, like thine so bright and fair."

"And if he had bright and golden locks, as mine thou seest to be,
Look closer, closer, gentle bride, and say am I not he?"

"Yes, yes, I am thy ladye love, thy bride, thy princely dame,
I am the lady of Faouet, that is my rightful name."

"Leave then the sheep upon the hill, and come, my lady fair,
Let us hasten to yon manor hall, 'tis time that we were there."

"Now joy to thee, my brother-in-law, now joy! I pray thee say,
How fares the gentle wife I left to thy care when I went away?"

"Oh well she is, and fair she is, my brother, sit thee down,
With the ladies to the festival at Kemperlé she's gone.

To Kemperlé she's gone but now, where they hold high festival;
When she comes back you'll find her here within this manor hall."

"Thou liest, my brother-in-law, thou liest! thou hast sent her off to keep,
Like a wretched mendicant afar, on the lonely hills the sheep.

By thy two eyes thou'st foully lied, my brother-in-law! and more,
'Tis she that's standing there without, sobbing beside the door.

Go hide thy shame, thou wretch accurst, go hide thy caitiff head,
For thy heart so full of wickedness be infamy thy meed.
If it were not in my mother's house, and in my father's hall,
On my revengeful blade, this hour, thy craven blood should fall."

We have alluded to the resemblance, and kindred as it were, of the superstitions which prevail in the numberless branches of popular poetry. The *Korrigan* is the elf of Brittany; he is the possessor and guardian of the hidden treasure, like the Teutonic *Zwerg* or dwarf; he changes children in the cradle with the Irish fairy; he is spiteful and malicious, yet susceptible of more gentle feelings—like the mermaid of the Lowland Scotch or the elf of every land—apt to fall in love with human beings, the youth or the maiden, the knight or the damsel, and either to assume a human form, or to transport them to a joyous abode, where they live merrily together, till curiosity or some other human sin, like *Psyche's* of old, breaks the charm.

The Mother of the Changeling.

Mary the lovely is in despair,
She has lost her Lao so gentle and fair,
The wicked *Korrigan* has been there.

"As to the fountain I took my way,
In his cradle sweetly sleeping he lay;
When I came home he was stolen away;

And I found this monster in his place,
Red as the toad's his loathsome face,
He scratches and bites and no word he says.

And at the breast he is sucking still,
Seven years he has not had his fill.
I cannot wean him against his will.

Our Lady Mary! on thy throne of snow,
With thy sweet son in thy arms evermo',
Thou art in bliss, and I in wo.

Thy holy child thou hast still with thee,
But lost forever mine must be,
Mother of mercy! have mercy on me!"

"My daughter! my daughter! mourn not thy lot,
Lost forever thy child is not,
Thy little Lao will home be brought.

He that one egg shall feign to break,
A feast for ten therein to make,
Will force that ugly dwarf to speak.

When he speaks, flog, flog him sore,
When he is flogged, he will shriek and roar,
He'll be carried off, ere his shrieking's o'er."

"What are you doing, mother, I pray?"
Wondering the dwarf began to say—
"What are you doing there, I pray?"

"What am I doing? this egg I break,
And in its shell a dinner I make,
Of which ten laborers may partake."

"In a single shell, my mother, for ten!
I have seen the egg, ere it was a white hen,
The acorn, before the tree I have seen;

I have seen the acorn, and seen the gall,
I have seen the oak in the wood of Brezâl;
But this is the strangest thing of all."

"Thou hast seen too many things, I trow;
Clic clac, clic clac, I'll show thee how,
Little old man, I have thee now."

"Oh, hurt him not, give him back to me,
To thine I have done no injury.
He is the king in our countrié."

Homeward as she took her way,
Lo! her child in the cradle lay,
Sweetly slumbering there he lay.

And when she saw him, in lovou gnise
She bent to kiss him; in sweet surprise
All at once he opened his eyes.

Up he sate, as o'er him she hung,
Round her his little arms he flung,
"Mother, I have slept very long."

Several other pieces are inserted in this review, illustrative of the superstitions of the Bretons and their wild imaginings; but the above are the most striking, and are sufficient to give the reader some impression of the general character of the whole.

ART. IV.—*The Australian Colonies.* The titles of no less than ten publications, on the subject of these colonies, which have appeared in England since 1836, stand at the head of this article; and the article itself is extended to 58 pages. It presents a view of the progress and present state of the colony of New South Wales and its dependencies, together with some other colonies, "either belonging to, or assumed by, Great Britain in the Southern Ocean." The discussion is geographical, statistical and political, and not a little controversial. But our space will not allow us to attempt an analysis of statements so numerous and arguments so extended. We hope to be able hereafter to present this subject in a form more condensed and better adapted to American readers.

ART. V.—*The Courts of Europe at the close of the last Century*; by the late Henry Swinburne, Esq., etc. Edited by Charles White, Esq., etc. 2 Vols. London, 1841. The object of the writer of this article, of 31 pages, is not so much to discuss the merits of the work above named as to show that it sails under false colors, and attempts to pass itself off for a very different thing from what it really is. "On the faith of the title-page," he says, "we expected to find that this was a posthumous work of Mr. Swinburne's, giving a *professed* and specific account of the 'COURTS OF EUROPE,' etc., which,—from our previous acquaintance with the author,—we thought might supply a chapter that is really wanting in the history of Europe. Our readers will partake our surprise and disappointment to find that it is *nothing of the kind*; that it is not, and does not pretend to be, beyond the title-page, any account of the *Courts of Europe*; that, in fact, it is no *work* of Mr. Swinburne's at all, but a jumbled collection of scattered fragments or extracts of some gossiping let-

ters written by that gentleman, through a series of near thirty years, to various members of his own family," etc. He pronounces it in every sense of the word, a "light, trivial and flimsy" book; and indulges in the most serious animadversion upon its discreditable pretensions, a style of publication which he complains of as especially reprehensible in the modern Parisian press, and which he regrets to find is gaining ground in England.

The system of *puffing* in the newspapers, which has so long disgraced literature, though now practised with more impudence than ever, can only, we hope, deceive those whom no strictures of ours could undeceive; but the impudence of transferring this species of deception to the *title-page* and body of the book itself is so recent, as well as so heinous, that we indulge a hope that our animadversions may not be without effect on those—whether authors or publishers—who are solicitous about the respectability of their characters or the credit of their trade.

But this title-page exhibits also an example of another abuse, of recent introduction amongst us; that is, of conferring on the most trumpery publications of the hour, the disproportionate honor of a PROFESSED EDITOR; which is about as ridiculous as if a poor author, inhabiting a small lodging, should call his *footboy*—*groom of the chambers*. But it is frequently worse than ridiculous. Sometimes a person who has written a scandalous book, and is afraid to publish it under his or *her* own name, puts forward as *editor* some poor devil who never saw it—nay who may have been dead for years! Sometimes a writer, doubtful of the success of his work, puts his vanity under shelter by appearing only as the *editor* of the hazardous adventure. Sometimes an author without a name—or rather his publisher for him—gives another author who is lucky enough to have a name, ten or twenty pounds—or, if it be a *titled* name forty or fifty—for the loan of the said *name* as *editor*, in hopes that the pseudo-editor may be suspected of being the real author of the work of which he has not even read a page: and sometimes (as we suppose is the present case) an *editor* appears to be announced for the purpose of giving an air of dignity and importance to a trifle which the publisher chooses to produce in a more substantial form and to sell at a higher rate than its intrinsic character would justify—as those who hire out glass coaches venture to charge a few shillings more when they furnish the coachman with the additional dignity of livery and a laced hat. Such, we believe, is the secret history of the appearance on so many modern title-pages of the names of *editors* "who have no business there."

ART. VI.—See article X. in the present No. of the Eclectic, p. 333.

ART. VII.—*The Budget and the Dissolution*. This is the running title of an article of 41 pages, reviewing several late publications on *Free Trade*, the *Sugar Question*, the *Corn Laws*, the *Ministerial Budget*, Lord John Russell's *proposed alteration of the Corn Laws*, etc. etc., and discussing at length the merits and measures of the Whig administration, from

the *Revolution*, as it has been called, of 1832, to the present time. The writer, of course, is a staunch advocate of the views of the Conservative party; "that is," as he says, "the property, the rank, the education, the established religion of the country." His estimate of the opposite party is briefly expressed in the following passage:

The Reform Bill has altered the practical constitution of the country—the governing power has changed hands. A seat in such a cabinet as Lord Melbourne's requires neither talents, nor station, nor stake in the country, nor political connection, nor public confidence. If his ministry comprises any portion of such qualities, it is because it happens to include some men formed in better days; but they are accidental and superfluous. All that is essential is, that the leading minister should be able to keep friends with the Papists, Sectarians and Republicans, composing that indefatigable party that have been for two centuries—in a great variety of forms, but with one constant spirit—the rancorous enemies of the Crown and the Church.

The declared object of the reviewer is "to unmask the fallacy of the arguments," by which the late Budget of the Ministry has been defended, and to show that its recommended reduction of duties on sugar, timber and corn was not founded on a deliberate and *bona fide* system of commerce and finance, but was a measure adroitly resorted to by the ministry, for popular effect, "on the spur of disappointment and despair," at the series of defeats they had suffered in the late Parliament. Our limits, however, will not allow us to do justice to the doctrines and reasonings of this review, and we are content with having briefly indicated its character and object. SR. ED.

THE WESTMINSTER REVIEW, No. LXX., JULY, 1841.

ART. I.—*The Ancient Egyptians*. See Art. VII. in the present No. of the Eclectic, p. 291.

ART. II.—*Russian Literary Biography*, etc. The titles of works at the head of this article, of 22 pages, are,—1. *Entziklopeditcheskii Lek-sikon*, Vol. I.—XIV. A. Goz. 2. *Slovar Ruskikh Svetskikh Pisatelei*, —(Biographical Dictionary of Russian Authors,) Vol. I., 1838. The writer claims for the *Westminster Review* the credit of having been first among the English periodicals, to give a "tolerably complete general sketch of Russian Literature in its various departments." This it did some twenty years ago; and our reviewer now expresses his surprise that, notwithstanding the occasional notices which have appeared in this and other periodicals, the subject seems to have been hitherto regarded, in England, with as much indifference as if it were the bygone literature of a nation of no present political importance, and not that of an extensive and powerful empire.

In the twenty years which have elapsed since the paper above alluded to was printed, the literature of Russia has taken a stride onwards—certainly has increased in a ratio far exceeding that of the mere time, and a new generation of authors has sprung up. Both authorship and the book-trade have acquired an importance they did not before possess, and various branches of literature, which could then hardly be said to exist at all in the language, have since been cultivated with more or less success; as one instance of which, we may point to the novel and the historical romance; and in that department alone the productions of the Russian press would fill a catalogue of considerable length. Whether the improvement as to quality at all keeps pace with the increase as regards quantity, and the mere *materiel* of a literature, we pretend not to say, though, were we sufficiently unscrupulous, we might pass our opinion oracularly, just as we pleased, without any risk of being called to account for it, or of being convicted of error and misstatement.

Of the literatures of other European nations a tolerably correct estimate may be derived from specified histories and sketches of them, and from a variety of collateral sources; but in this case we must speak almost entirely from our own private reading and studies, and not from perusal of the information collected by others. If, therefore, instead of a map of the whole we can promise nothing better than fragmentary notices, picked up as they happened to fall in our way, with such our readers must be content, until there shall be greater facilities for cultivating acquaintance with the productions of the Russian press than exist at present. At present, indeed, scarcely any thing of the kind can be said to exist at all. As may be supposed, no Russian works are imported by any of the foreign booksellers; and what is more, they are hardly to be procured when expressly ordered, unless, indeed, the order be to such considerable amount as to render its execution matter of importance to the publisher at St. Petersburg. Another very serious inconvenience is, that the character of a book can seldom be ascertained beforehand; consequently it must almost always be taken upon trust, upon no better voucher for it than that exceedingly fallacious one—a title, whereby it sometimes happens that the “pig” turns out a very sorry one; else that the “poke” contains no pig at all, but only the ugly abortion of one—a mere *monstrum informe*. Disappointments of the kind have fallen to our lot.

The writer complains of the scanty supply of Russian books in the British Museum, and speaks of two unsuccessful translations of badly selected Russian novels into English. In France, and especially in Germany, a better acquaintance with Russian literature has, of late years, been cultivated. Several novels, tales and other productions, of that class, have been translated into those languages; but, of those, which have fallen under the notice of our reviewer, there are none of sterling merit. They are generally imitations, or rather copies of the worst German, French and English models. By this borrowing system much has been effected towards refining and polishing the Russian language and accommodating it to every species of composition; but it has been unfavorable to vigor of mind. Several works are noticed, some of which have been lauded by German reviewers, but which are here pronounced

to be "*sans* every thing, and any thing, except thorough inanity and feebleness." But,—

However much to be regretted in itself, such a sickly taste cannot possibly be of any very long duration. Fortunately it seems to have been already pushed to its utmost limits; and as it is of a kind which "neither gods, nor men, nor columns" can endure long together, the mere thirst after novelty will produce something else, and almost any thing else must be something better. In the meanwhile it is satisfactory to know that some impulse has been given to literature in Russia. One fatal prejudice in particular has been overcome: the language itself has supplanted French and German among the higher classes, with whom it has become that of social intercourse and conversation; whereas at one time it was scarcely cultivated at all among the "educated" and persons belonging to good society, many of whom scarcely knew more of it than what was indispensably requisite to enable them to communicate with their domestics and dependents. There are, also, positive symptoms of improvement; for if the present school of works of fiction and amusement shows a frivolous and morbid taste, there are not wanting publications of a different class, which plainly indicate that there exists in the public a desire for real information and instruction.

Of this a tolerably convincing proof is afforded by the "*Entzyklopedicheskū Leksikon*," a publication similar in design to the German "*Conversations Lexicon*," but greatly exceeding that, or any of the imitations of it, in extent and in comprehensiveness of plan. The fourteenth volume, the last we have as yet received, brings us only to about the middle of the fourth letter of the Russian alphabet, which contains upwards of thirty characters.

The *E. Leksikon* affords a great mass of information concerning Russia itself, which is not to be found in similar works in other languages.

In our own language scarcely half a score Russian names are to be met with in biographical works or dictionaries; nor is aught satisfactory relative to art and literature, to the authors and artists of Russia, to be picked up from the volumes of those tourists and travellers who have of late years visited its capital, where, if anywhere, they might have obtained some information on such matters; which, by the by, do not seem to be among those to which author-travellers direct their attention.

On the subject of Russian biography, the "*E. Leksikon*" is very copious, not to say minute; yet we cannot add that the generality of those articles possess any great interest for ourselves, the majority of them relating to merely historical, military, and diplomatic characters. Not only is the proportion of literary ones small in comparison with the rest, but there are few names in that class, and those not the most important, which belong to the first four letters of the alphabet. Unfortunately, too, the Russian work differs very materially from the "*Conversations Lexicon*," etc., inasmuch as it does not contain any biographical notices of living characters except foreigners, and the insertion of

the latter tends to render the omission of the other all the more provoking, that is, to ourselves. Had the names of living Russian artists been introduced, we should already have met with several of some note, viz., Baratsinsky, Benedictov, Prince Viazemsky, Bulgarin, and the two Glinkas, not forgetting Gogol, besides Bruni and Bruilov, both of whom have the reputation of being artists of no ordinary talent, the one as a painter, the other as an architect.

Several other characteristics of the *Leksikon* are discussed; but they are not important to be noticed here.

Snigerev's "Slovar," etc., or Dictionary of Russian Authors and Literary Men, carries us a step onward; for it will, when completed, contain notices of a great many writers not mentioned by Gretch, including all who have died since his work was published. Though the first volume takes in only the first four letters of the alphabet, it gives us 263 authors, whereas Gretch has only 89 names comprised under the same letters, and from them several are to be deducted, they being those of divines and theological writers who do not fall within Snigerev's plan, or rather that of the original projector, Eugenius Bolkhovitinov, metropolitan of Kiev, who designed the present work as a companion one to that previously published by him, first in 1818, and again in 1827, viz., his "Dictionary of the Earlier Chroniclers, and the Theological Writers of Russia," (translated by Strahl, under the title of "Das Gelehrtes Russland.") Still, valuable as the joint labors of Snigerev and his predecessor in the task will be, they are so only as affording useful bibliographical and other materials for some future historian of the literature. Considered in that point of view, it would have been a very material improvement in the plan of the work, had references been made (as is done in Jorden's *Lexicon*) to other sources of information, to articles and essays scattered through various periodicals, etc.

We have also in this article a short account of the Russian drama, which is not much to the taste of our reviewer. He adds in a postscript, that, "since the above was in type, two more volumes of the *E. Leksikon* have reached us;" and further:

We have also received the first volume of a work entitled "Sto Rufskikh Literatorov," which will form a collection of original pieces by 100 of the most popular writers of the present day. Out of that number, which is confined entirely to *belles-lettres* authors, the volume before us contains only ten, notwithstanding that it extends to 830 imperial octavo pages; we therefore presume that it will be followed by nine others of equal bulk. The other illustrations we could very well spare altogether; but the portraits are exceedingly good, and will eventually form a very interesting gallery of the living, or else recently living, literary characters of Russia.

ART. III.—*The County Courts Bill*. This is an article of eleven pages, admitting the justice of existing complaints against the delay, and

unequal administration of justice in the local courts of England; and suggesting the proper remedies. It would of course possess no interest to most of our readers.

ART. IV.—*Proceedings of the Tenth Annual Meeting of the British Association for the advancement of Science, held at Glasgow, Sept. 1840.* The subject of this review is the *Constitution of Matter*. It is strictly philosophical, and clearly reasoned. The writer shows, as we think, successfully, the comparative uselessness of some of the current doctrines respecting the properties of matter, such as divisibility, porosity, etc., owing to the clumsiness of the metaphors or analogies by which they are expressed; and, by copious examples of induction, throws light upon the manner in which facts ought to be dealt with in rearing general principles, on this as well as on other subjects. The principles on which he extends his illustrations, to nearly twenty pages, are briefly expressed in the following particulars:—"to express every fact in as definite language, or by as definite and true parallels of imagery, as it is possible to use,—to express it, also, in as many different ways as possible, provided each is precise,—to give separate attention and expression to every part into which a fact can be divided, and to extract from every fact all the conclusions which are necessarily bound up with it."

ART. V.—*The Hand-loom Inquiry Commission.* A committee of the British House of Commons was appointed in 1834-5, "to inquire into the petitions presented by Hand-loom Weavers." Subsequently a *Commission* of both Houses of Parliament was appointed on the same subject. The report of this Commission, and the statements of the different members of it are the subject of this review, which is extended to 45 pages. It discusses the comparative advantages of *Committees* and *Commissions* of Parliament, the influence of the protective tariff of England and the retaliatory tariffs of the Continent and of the United States, the Corn-laws, etc., and strongly advocates a repeal. All this is interesting to English politicians, but to American readers, generally, would be tedious enough.

ART. VI.—1. *Legendary Tales of the Highlands: a Sequel to Highland Rambles*; by Sir T. D. Lauder, Bart. 3 Vols. London, 1841.

2. *Popular Traditions of England; First series; Lancashire*; by J. Roby, Esq. 3 Vols. London, 1841.

We hope to find, in some other periodical, a better review of these works, than the one which here occupies eighteen pages of the *Westminster*. We cannot, however, deny our readers the little amusement which they may derive from the following brilliant and eccentric flight of fancy, by which the writer of this article wings his way to his subject. He professes to have been suddenly roused, by the announcement of these books, (published by Mr. Colburn,) from a profound sleep, "under the counterpane of the broad sheet of a double 'Times.'"

Visions came over us ; and our dreams carried us into the future—even as far as the year 3041. We dreamed we were listening, though at the distance of a hundred miles from the seat of government, to the actual sounds in which the female President of the then English Republic was calling a male representative to order,—by means of an invention announced in the “Athenæum” a few weeks ago, for preserving and transmitting sounds. This invention had now attained a high state of perfection ; and every man, woman and child, from John o’Groat’s house to the “first or last house in England” (as you happen to approach it) at the Land’s End, enjoyed the invaluable privilege of hearing the actual debates of the Republican senate, with the “hears, and cheers, and laughter” of honorable members, however long ago they might have been uttered, free from any government tax on knowledge, which, with all other taxes whatever, had, centuries gone by, been abolished. Printing presses, both hand and steam, were matters of history ; occasionally some adventurous “navigator” dug up from the bowels of the earth specimens of bourgeoisie and small pica, and other typical curiosities, which were duly preserved as curiosities in the British Museum—at the head of which presided, not an Archbishop of Canterbury, but the sedatest old woman of the National Assembly.

The machinery which preserved sounds, and reproduced them *ad libitum*, our dream did not reveal to us with sufficient precision to describe here for the benefit of the present age ; but this is not so much to be regretted, as the “Athenæum” knows the address of the inventor, who is now living. The sounds were published to suit all classes of buyers, who, as at present, consisted of richer and poorer : for richer classes indeed there were, notwithstanding a law had recently been passed which ordained that all goods were to be in common, and that no one was to have less than ten shillings a day in his pocket, subject to indictment for misdemeanor.

There was a Mr. Colburn, a great publisher of sounds, and authors uttered their “awens,” which were recorded by the process we have already mentioned. Reviews flourished amazingly ; the “Westminster” was at the head of all, selling 5,000,000 copies, not in type, but in sounds. In our vision a collection of utterances was sent to us for review, gathered by some Mr. Roby, who had been recently put into the pillory (rewards and punishments did exist, in spite of the age’s great advances to perfection) for calling the female head of the Republic a “Jezebel.” A goodly collection of tales and traditions had Mr. Roby of 3041 assembled together, manifesting the prodigious strides made in the march of human improvement in the course of a thousand years. The progress was really surprising and very consoling to the age ; and every one held his head many inches higher, to find convincing proofs that he was wiser and less superstitious than his ancestors of the year 1841. Most of these legends showed how the wonderful and absurd pervaded very generally the proceedings of the ancient times of the nineteenth century.

In the “Spell-bound Painters” we found a tale relating how a society of the great painters of the day, being called upon to confer the honors of their brotherhood on the best painter they could find, were maliciously deprived of their senses by charmed meats and drinks, prepared

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by a notorious magician; and thus spell-bound, chose one who could neither draw nor paint, and allowed the daub of the counterfeit genius to appear, in 1841, as No. 38 in their Annual Exhibition. Another story was entitled "A Legend of Puddledock," and was an account of a mysterious oracle called the "Times," and its wonderful influence over the benighted people. This "Times" was an unclean spirit which dwelt near Puddledock, on the summit of an ancient sacred edifice, dedicated to St. Paul, one of the apostles of the religion of that time, from which elevated position every morning it pretended to preach to the people, in a loud and imperious tone. Its eyes peered (it had more than a hundred thousand) at the same moment, as it were, all over the globe; observing what happened in China, and the Antipodes, in the boudoir of Lady —, in Mayfair, and in the counting-house of Mr. John Smith of the Minories; so penetrating both far and near was its vision. But it seldom truthfully related what it thought and saw, and was a very miracle of inconsistency, counselling the people one day to do one thing, at another to abstain, for their eternal souls' sake, from the very same; alternately, according to the abundance of peace-offerings made to obtain its good word,

"Pouring on kings, lords, church and rabble,
Long floods of favor-currying gabble."

It changed its idol every moon; no one was safe under its notice. The great heroes of the time, the valiant military commander, Duke Orange-Peel, and that mighty statesman, Sir Robert Villainton, as well as the little heroes, were turn by turn the objects of its praise and censure. The name of the oracle was never spoken, but the people shouted—"The Liar!"* Every one listened to it, disbelieving it all the time. Thousands asked its advice daily, and sought its aid to satisfy their wants. Though the object of universal detestation, such was the infatuation of our foolish ancestors, that, morning after morning they rushed to hear the monster's sayings, and subscribed by thousands to find the demon daily bread. Its ignorance on most matters was besotted, yet the most learned consulted its dicta, and bribed the monster to be kindly to them. The high priests of the people vouched its piety, though at times it was a "scoffer at holy things," with "a large mouth indeed." Every one admitted the disgrace of its existence:—no one knew how to destroy the evil spirit. Vain and impotent were the attempts to effect its destruction. For ages it prospered in its course of corruption, until its chief proprietor, the author of all evil, greedy to attract an increased number of votaries, appointed the Bishop of Exeter its prime spokesman; when suddenly the influence of the oracle was gone, the people no longer listened, and the Devil in vexation carried off the "Times" and its whole machinery to —. Before we knew where, we awoke.

The reflections we made after this vision—for it would have been to little purpose to have had one, if we were unable to get something out of it—was, that unless man changes much more than he appears to

* We searched all the learned glossaries published in the year 3040, but were unable to find any very satisfactory meaning to this obsolete word.

have done for the last 5,000 years, every age, even the present most enlightened one, will furnish the wonderful and the inscrutable in ample abundance, to be dressed up as legends by its successors.

ART. VII.—*The Physical Force Era in France.* This article is headed with the titles of several works on the period of the French Revolution, the last of which is *Mort de Barrère*, 1841. It covers only sixteen pages, and is quite desultory in its character. It appears to have been occasioned rather by the recent death of Barrère in Brussels, at the age of 85, than by any previous purpose or qualification of the writer to throw new light on the history of the period to which his mind was directed by this event. It is difficult, however, for an Englishman, in the present state of political parties in that country, to write about *revolution*, in France or elsewhere, without feeling and expressing apprehensions that something resembling it may be realized in his own time and country. So much, at least, is intimated in the following remarks of our reviewer.

The immediate occasions of the first revolutionary troubles in France were financial deficiency and impolitic corn laws. But for the former, revolution would not have taken place when it did—but for the second, it would not have taken place as it did. A financial deficit and a bad corn law are therefore things not to be trifled with. Assisted by one or two scarce seasons, and incapable ministers, they may not do quite so much as those combined agencies accomplished in France; but they may do more than sober friends of their country would wish to see done in England.

But the writer, while he thus lightly touches this note of alarm, is no apologist of the spirit of the French Revolution. He reprobates it in unmeasured terms, and blames the friends of the aristocracy and monarchy of France for not opposing an open and manly resistance to the sophisms and violence which marked its first stages. This he attributes to their pride and prejudice, as well as to their inexperience of free institutions. Their grand errors were that, on the one hand they were unwilling to yield to the people what they had a right to claim, while, on the other, they neglected to defend what was legitimately defensible.

ART. VIII.—*The Budget and the Dissolution.* We have here another article on the late Budget of the British Ministry and the dissolution of Parliament. This is, of course, the *antipode* of the article in the *Quarterly Review*, which we have already noticed. But the writer, confident, as he is, of the ultimate success of the questions of free trade against monopoly, the corn laws, etc., does not abstain from bestowing censure on the present Whig ministry. He exults in the present current of popular opinion. "We see the people beginning to emancipate themselves from the old influences of party. The old distinctions of Whig and Tory have lost their meaning." The article is vigorous and spirited, and covers 66 pages, in which is embraced a "tabular view of the three last General Elec-

tions," the number of members in Parliament and their division on the late motion of Sir R. Peel against the present Ministry of the Crown.

The remaining sheets of this No. of the *Westminster*, 40 pages, are filled with critical and miscellaneous Notices, of more or less interest, some of which we shall have occasion to refer to under the appropriate head of our work.—SR. ED.

THE EDINBURGH REVIEW, OR CRITICAL JOURNAL, NO. CXLVIII, JULY, 1841.

ART. I.—*Reuchlin, Geschichte von Port-Royal. Der Kampf des Reformirten und des Jesuistischen Katholicismus, etc.* (Reuchlin, History of Port-Royal. The struggle of the Reformed and the Jesuitical Catholicism. Vol. I. to the death of Angelique Arnauld.) Leipsic, 1839. This is a well written review, of 57 pages. It is a brief sketch and analysis of the history contained in the volume whose title is given above, and preserves, perhaps, as much of the original as could be expected in such an abridgment. *Port-Royal des Champs* was a convent near Versailles in France, founded A. D. 1233. The inmates of this retreat were gradually contaminated in their principles and manners till, in the 15th and 16th centuries, they had become disgustingly corrupt. Under the reign of Henry IV. a signal reform was effected in this monastery, and it afterwards became the resort of some of the most distinguished personages of French history; whose talents, learning and piety were signally displayed in defending the doctrines and manners of the Jansenists against the corruptions and cruelties of the Jesuits. After a seventy years "religious war," as it is called, the Jesuits succeeded in procuring the destruction of Port-Royal and the banishment of its aged and infirm inmates under circumstances of heart-rending distress.

Our reviewer, after describing the present desolation of the scene where this ancient convent once stood, remarks:

In those woods Racine first learned the language—the universal language—of poetry. Under the roof of that humble farm-house, Pascal, Arnauld, Nicole, De Saci and Tillemont meditated those works, which, as long as civilization and Christianity survive, will retain their hold on the gratitude and reverence of mankind. There were given innumerable proofs of the graceful good-humour of Henry the Fourth. To this seclusion retired the heroine of the Fronde, Ann Genevieve, Duchess of Longueville, to seek the peace which the world could not give. Madame de Sevigné discovered here a place "tout propre à inspirer le désir de faire son salut." From the Petit Trianon and Marly, there came hither to worship God, many a courtier and many a beauty, heart-broken or jaded with the very vanity of vanities—the idolatry of their fellow mortals. Survey French society in the seventeenth century from what aspect you will, it matters not, at Port-Royal will be found the most illustrious examples of whatever imparted to that motley assemblage any real dignity or permanent regard. Even to the mere antiquarian, it was not without a lively interest.

In these notices of the piety and self-denial of the heroes and heroines of Port-Royal in their resistance of the base demands of their "mitred and ermined antagonists," the writer disclaims all intention to do suit and service to the cause of the Romish church. "No Protestant," he says, "can read the writings of the Port-Royalists themselves, without gratitude for his deliverance from the superstitions of a church which calls herself Catholic, and boasts that she is eternal."

ART. II.—*Selected Novels.* The writer of this article begins with remarking "that the last two years have been more than ordinarily productive of good novels." Two only are here selected for review, viz. *Cecil*; or, *The Adventures of a Coxcomb*, 3 vols. 8vo., and *De Clifford*; or, *The Constant Man*, 4 vols. 8vo., both published in London, 1841,—the latter by Mr. Ward, and the former anonymous, concerning whose authorship there is an unusual amount of guessing. This review, however, we must say, furnishes no evidence of the great goodness of these novels. The extracts given are quite trashy, and not a little profane. "The great charm" of *De Clifford*, says our reviewer, "will be found in the love scenes;" and he admits that, while this author makes too great a parade of principle, his goodness degenerating into *goodness*, and his reflections being tedious, etc., on the other hand, *Cecil* spoils the effect of his good sense by flippancy, takes an undue pride in *persiflage* and is occasionally vulgar. But we forbear. If a review, filling 23 pages, has failed successfully to commend these seven octavo volumes, we can hardly hope, in a review of a review, on a single page, to divert any of our novel-loving readers from a desire to peruse them.

ART. III.—*Memoirs of the Colman Family, including their Correspondence with the most distinguished Personages of their Time*; by R. B. Peake, 2 vols. London, 1841. The first of the family described in these volumes was Francis Colman, who was British minister at the Court of Vienna, in the time of George the First. Of him we know not much remarkable, excepting that he was the father of George Colman the elder, who was born at Florence in 1732, and became a dramatist of some celebrity. He was educated at the same school with Cumberland, Warren Hastings, Lloyd, Cowper, Churchill and Thornton, and was associated in his literary career with such wits as Selwyn, Walpole and Williams. His son, George Colman "the younger," born in 1762, and educated at Westminster, Oxford and Aberdeen, wrote many queer things for the "Haymarket" theatre, and was the author of some tales equally merry and indecorous. He died in 1836. Our reviewer extends his sketch of these individuals and their associates to 37 pages. He begins with acknowledging himself indebted to Mr. Peake's volumes for some new matter about the Colmans, but severely censures him for transferring a large portion of them without due acknowledgment from a work of the younger Colman. This is doubtless deserved censure; and we cannot but think the reviewer ought to have gone further, and condemned, with equal decision, the subjects and style of the work, for the frivolities and nonsense which he

seems to commend. On the whole we are not prepared to recommend either the books or the review, if the latter may be taken as a fair exponent of the other. It is about wits and women, "Bubb Doddington," "Nelly Groyenn," &c. &c., and the slanders which they told to each other, intermingled with but small portions of history suited to interest and instruct a sensible reader.

ART. IV.—*Administration of Justice in India.* After wading through the two light and frivolous articles which we have just noticed, it is gratifying to meet, in the *Edinburgh*, with a sensible and satisfactory discussion of a subject of no little importance, not only to the British government and people, but also to the cause of philanthropy. This article is headed with the "*Report of a Police Committee: with Papers and Evidence.* Calcutta, 1838-9." It represents the administration of justice both in the civil and criminal courts of India as deplorably defective. The writer assumes that it is the solemn duty of the British government, having undertaken to rule and govern the vast population of India, to afford them an efficient administration. This it has professed to do; but, owing to the defectiveness of its code, the inadequate number of its magistrates and the parsimony of its provisions, the result has disappointed the expectations of those who have looked to this source for a much more rapid improvement in the character and condition of the people of India than has yet been realized. Something in these respects, it is admitted, has been accomplished. The writer maintains that it is mere jaundiced prejudice to represent, as some have done, that the government is imbecile, and that it is a curse to the people of India. It has labored under great embarrassments, arising from the degradation of the people and their subjection to the worst of all false religions. But it has accomplished much in the suppression of the more formidable crimes. Still, however, the rights of the people are not adequately protected; and the time has arrived, when, if it be desired to accelerate the march of improvement, great and, in some respects, radical reforms must be made in the administration of the laws both for the protection of property and the suppression of crime. These positions are clearly illustrated and well reasoned by our reviewer, in a discussion extended to 36 pages. But its arguments and details are too numerous and diversified to be even touched upon in this notice; and, intending to call the attention of our readers to this subject hereafter, we dismiss it for the present with the single additional remark, that we have less confidence in the efficacy of mere human legislation to "regenerate" a heathen people, than this writer seems to entertain.

ART. V.—*Swinburne's Courts of Europe.* The same work, of which we have already noticed a review in the *London Quarterly*. We have here a much better analysis of the work and a more commendatory review, covering 26 pages of the *Edinburgh*. The vulgarity and ignorance of the editor, however, are censured with equal severity, though the volumes are recommended as amusing and instructive.

ART. VI.—*Education in America.* We have here an article of 16 pages, headed with the titles of several of the *Annual Reports of the Board of Education of the State of Massachusetts, the Common School Journal of Massachusetts, &c. &c.* The object of the writer is, by the example of this country, to call the attention of the people and government of England to the importance and practicability of adopting such measures of public instruction as may be expected to secure the approbation and support of the liberal and good of all political and religious opinions. He remarks:

Prussia exhibits the example of an enlightened government, forcing moral and intellectual cultivation on its subjects, by the unsparing exercise of despotic power. The free institutions of Great Britain render it impossible for us to imitate this example, even although it were proved by reason and experience to be beneficial. In the United States of America, again, we observe a democracy laboring to educate itself, by the application of such means as are consistent with its own principles of rule. We do not propose, at present, to investigate the advantages and disadvantages which attend each of these methods of promoting public instruction; but we may remark that, as the government of Great Britain wields, to some extent, the concentrated power of that of Prussia, while it acts on elements resembling, in no inconsiderable degree, those of the American democracies, some useful principles of action, applicable to our own country, may be deduced from contemplating both.

The Prussian system has deeply engaged the attention of Europe; but that of America has scarcely received the consideration which its importance, and its closer adaptation to our own circumstances, appear to demand. Many persons believe that there is nothing deserving the name of an organized system of public instruction in operation in the United States; but this is a mistake.

As the most favorable example of our system, the writer selects that of Massachusetts, and gives a brief sketch of its history, derived from the Reports and publications above named. His review is rapid and highly commendatory, in general, of the recent measures which have been adopted in that state. "The example of Massachusetts," he says, "is calculated to prove instructive to Great Britain equally in those points in which her machinery for education has failed, and in those in which it has proved successful."

ART. VII.—Another article, of 56 pages, on the *Budget*, at the head of which are paraded the titles of seven *Speeches of Right Honorable Members of the British Parliament*, with that of a "*Common-sense View of the Sugar Question.*" London, 1841. The running title of this article is *Grounds and Objects of the Budget*. It is a defence of the leading doctrines and measures of the Whig ministry, whose days, for the present at least, seem to be numbered. The general principles of free trade, however, advanced in this review are so clearly stated and ably de-

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fended that we regret our inability to give them at large in the limits of the present notice. If nothing more satisfactory arrives, in the mean time, we intend to devote a few pages in the next No. of our work to that portion of this article which is concerned with the general question of protective tariffs, so interesting, not to Great Britain only, but to every commercial nation, and especially to the United States. We shall of course omit those tedious details of the subject which are of interest only to the British politician.

ART. VIII.—*The Opinions of Lord Holland, as recorded in the Journals of the House of Lords, from 1797 to 1841*; collected and edited by D. C. Moylan. London, 1841. The political opinions of the late Lord Holland, since his decease a few months ago, have been brought into question by political partisans. The work above named and this brief review of it, 9 pages, is in defence of the consistency of his principles and the excellency of his character.—SR. ED.

THE FOREIGN QUARTERLY REVIEW, No. LIV, JULY, 1841.

ART. I.—*State of the Jews in Poland*. This is an article of 24 pages, and is preceded with the titles of Chiarini's *Théorie du Judaïsme*, Paris, 1829; Isaac's *Ceremonies, Rites, &c. of the Jews*; and the Rev. Jacob Samuel's *Remnant Found, or The Place of Israel's Hiding Discovered*. London, 1839. The writer begins with some sensible remarks on the impracticability, and the consequent failure, hitherto, of the countless schemes which have been projected in various countries for the emancipation of the Jews without at first trying to convert them to Christianity. These schemes he regards as having originated in false philosophy and essential infidelity. They have been formed in disregard of inspired prophecy. He then entertains us with some high-church notions of what alone constitutes a legitimate government, of the essential union of church and state in every "God-given" government, the illegitimacy of republics and their dangerous tendency, and concludes with denying both to Jews and all dissenters from the state religion the right to ask any thing more than simple toleration from the governments under which they live. The remainder of the article comprises a rapid sketch of the state of the Jews in France and Germany, and a more particular account of their history and condition in Poland, the oppression and cruelty practised on them by the Russian government, their number, their divisions into sects, their education, &c. This account, however, is not altogether satisfactory, and we hope to be able to furnish our readers with a better account of this peculiar people, from some other source.

According to this writer the number of Jews now under the dominion of Russia is three millions, mingled with a population of fifty millions, and yet preserving their distinctive peculiarities, and the majority of them cherishing in a high degree their ancient national superstitions.

ART. II.—*The Geography of the World, as known to the Arabians.* We have read this article with special interest. Our readers may expect it entire in a future No. of the Eclectic.

ART. III.—*Om Straff och Straff-anstalter, 2 dra Upplagan.* (*On Punishments and on Prisons. Second Edition.* Stockholm, 1840. The work bearing this title is a pamphlet from the pen of his Royal Highness Oscar, Crown Prince of Sweden and Norway. Its occasion was the alleged increase of crime in Sweden, and the felt necessity of an effectual and advantageous change in the whole system of prison legislation in that country. Our reviewer remarks:

This tolerably lengthy work is remarkable for its generally sound views and liberal sentiments, for its probing the question to the bottom in all its details, for the air of calm self-possession and unaffected benevolence which pervades every part of it, for the modesty breathing through the whole, and for the broadness of the principles upon which it founds its conclusions. Originality, of course, could hardly be expected on such a question; but we are everywhere struck with the noble author's comprehensiveness, clearness and decision. It is to these qualities and to the abundance of information carefully selected from various sources, and skilfully compressed within its chapters, that it owes its welcome reception and its having reached in so few days to a second large edition.

The sentiments of the author on the nature and object of punishments in general are commended. But to capital punishments for any crime Prince Oscar strenuously opposes himself. On this subject the reviewer, as we think with good reason, resists his conclusions. To us there seems to be a propriety in adapting punishment to crime. "The life is more than meat, and the body than raiment;" and we cannot doubt that the justice which Christianity inculcates upon governments is, that life should be taken for life and property for property. That modern sensitiveness on this subject, which we are sorry to see gaining advocates in our own country, as well as in some others, appears to us to be less the result of enlightened feelings of *mercy*, than of that effeminate and petty cowardice which is produced by selfishness and luxury. To carry this sensitiveness into legislation is an immorality. It is to put asunder what God hath joined together. But our space will not allow us here to enlarge on this interesting point. The review before us covers 14 pages. It condemns the practice of transportation for crime, which is sanctioned by the laws of England, and recommends imprisonment with labor, as practised in our own country. On these points the reviewer and his author agree, and express some enlightened views of the comparative value of the different systems of improved imprisonment recently introduced in Europe and America.

ART. IV.—*Education in Italy.* This article of 36 pages is preceded with the titles of three late Italian works on education. The ob-

ject and scope of the review may be gathered from the following statements:

That the soil and climate of the Italian peninsula is highly favorable to the growth and development of all physical, moral and intellectual faculties of the human race, as to every other kind of animal and vegetable life, it would be as idle and useless to attempt to demonstrate as it would be difficult and unjust to gainsay.

We need not go back in the past and ascend to the happier eras of Roman and medieval greatness, when the high training of military discipline, or the spirit of commercial enterprise called into action the energies of that gifted nation; we have only to visit the most obscure suburbs of the *Trastevere* at Rome, the *Molo* at Naples, and the *Porto-Franco* at Genoa, or otherwise to ramble along the whole range of the Apennines, or through the vallies of the Brescia and Bergamo, to feel convinced that nature is still true to herself, and that individually the *plant man* springs from that genial ground as robust, sound and healthful, and is as susceptible of attaining the highest degree of mental and bodily perfection, as when fostered by the blessed air of liberty, and cheered and warmed by the sacred sunbeams of religion, glory and patriotism.

The comparative barrenness and deterioration of that privileged garden is consequently attributable only to one obvious reason—the want or the inopportunity of culture.

Education is all that constitutes the wide difference between a free citizen of the Roman commonwealth, and the ragged, priest-ridden, brutified Lazzarone, whose worship is an abomination in the sight of God.

The writer proceeds to argue the necessity of elevating the lowest classes of the people by education. He commends the earnest labors of several Italian patriots in this great national cause, and recommends for Italy a system of education having “essentially an agricultural tendency. On this subject his arguments are similar to those in an article which we recently published on education in France. [See *Eclectic* for May last.] “Of all civilized countries,” he says, “Italy is under the most urgent necessity of relying on its own resources. These are indeed inexhaustible; and it is difficult to understand why two and twenty millions of people cannot live at their ease in a country where, in happier ages, a population three times larger has been known to thrive.”

ART. V.—*History of the United States from the discovery of the American Continent*, by George Bancroft. 3 vols. Boston. 1839—1840. We are glad to see that these volumes, which have been so highly commended by the American press, and which we have ourselves had occasion to notice,* are attracting the attention of foreign reviewers. Our readers are aware that the plan indicated by the above title is yet but partially accomplished. The three volumes published are on the *Coloniza-*

* See Am. Bib. Repository, Jan. 1839, and Jan. 1841.

tion of the United States, and bring the history of our country only to the period of the Congress of Aix la Chapelle, in 1748, when George Washington, the son of a widow, was sixteen years old, and was laboring in the woods of Virginia at the rate of a doubloon per day, "and sometimes six pistoles." From this point the author proposes to continue his work to embrace a history of the American Revolution and the Independence of the United States.

The review before us covers 35 pages of the *Foreign Quarterly*, and is highly commendatory. The writer judges that "the Americans are much indebted to Mr. Bancroft for the patience and labor manifested in his early volumes," and adds: "We look forward with pleasure to the continuation of the work, which, if prosecuted with the same research and attention he has already evinced, will meet with general approbation, and form a valuable addition to Transatlantic history." The article is, on the whole, a very satisfactory analysis and condensation of the main points of the history comprised in these volumes, interspersed with occasional remarks of the reviewer, which are worthy of consideration. We have only room for a few brief extracts, among which the following introductory passage has struck us as particularly fine:

There are few things more interesting in history than to trace the gradual formation and development of a great nation, especially where its government has been formed on principles widely differing from those of the old world; where the sceptre and purple robe have never appeared at the head of its councils, and where the poorest man in it may, by the universal suffrages of his fellow-countrymen, be raised to that position in which he is the chief voice of a great people, and holds communication with the kings and princes of other countries. In contemplating a democracy like the American, we have yet to learn, as time rolls on, whether the laws which govern that nation are so framed as to hold together a people which may at one time or another become too numerous a family to remain under the same roof.

The following shows the candor with which enlightened politicians are now willing to look at the mistaken policy which has too often characterized the government of England in respect to her colonies:

Cromwell had left the benefits of self-government and the freedom of commerce to New England and Virginia, and they looked forward with anxiety to the measures which should be adopted by the restored dynasty.

The Restoration naturally produced a corresponding change in the colonial policy. England was tired of democracy, and royalty was everywhere regarded with enthusiasm, but there were many who suffered as regicides, and amongst these the pious and zealous Hugh Peters; and it is a stain upon the history of our country when we reflect that the corpses of Cromwell, Bradshaw and Ireton, by order of the Parliament, were disinterred and dragged on hurdles to Tyburn, and there hung at the three corners of the gallows, to avenge the death of Charles. A

subsidy of five per cent. was granted to Charles the Second by the Parliament on all merchandise "exported from or imported into the kingdom of England or any of his majesty's dominions thereto belonging."

The New England shipping excited the jealousy of the English merchants, and it was determined that the New England merchants should not compete with the English in their markets, in the southern plantations, and finally America was forbidden either to manufacture any article which might compete with the English in their foreign markets, or even to supply herself by her own industry. Such was the increasing monopoly, and such was the policy of Great Britain towards her colonies. The colonist reaped little benefit in the sale of his produce, for the English were the only purchasers and almost fixed their own price. The merchant of Bristol or London was made richer; the planter of Virginia or Maryland was made poorer. No value was created; one lost what the other gained; and both parties had equal claims to the benevolence of the Legislature.

But notwithstanding all these disabilities the colonies prospered; and the patriarchs of the country, so early as 1675, had the satisfaction of seeing the white population of New England increased to 55,000. Mr. Bancroft's estimate is as follows:

Of these, Plymouth may have contained not much less than seven thousand; Connecticut nearly fourteen thousand; Massachusetts Proper more than twenty-two thousand; and Maine, New Hampshire and Rhode Island, each perhaps four thousand. The settlements were chiefly agricultural communities, planted near the sea side, and stretching along the ocean from New Haven to Pemaquid. The beaver trade, even more than traffic in lumber and fish, had produced the fine settlements beyond the Piscataqua; yet in Maine, as in New Hampshire, there was a "great trade in deal boards." Most of the towns were insulated settlements near the sea, on rivers, which were employed to drive "the saw-mills," then described as a "late invention;" and cultivation had not extended into the interior. Haverhill on the Merrimack was a frontier town; from Connecticut emigrants had ascended the river as far as the rich meadows of Deerfield and Northfield, but to the west Berkshire was a wilderness; Westfield was the remotest plantation. Between the towns of the Connecticut River and the cluster of towns near Massachusetts Bay, Lancaster and Brookfield were the solitary settlements of Christians in the desert. The colonies, except Rhode Island, were united; the government of Massachusetts extended to the Kennebec, and included more than half the population of New England; the confederacy of the colonies had also been renewed, in anticipation of danger.

ART. VI.—*Clot-Bey's General Observations on Egypt.* Paris, 1840. The author of this work, a native of France, is now Director General of the medical establishments, civil and military, of Egypt. His "Observations" take a wide range and present much valuable information. The present review covers 32 pages, and gives a somewhat satisfactory condensation of the several parts of the work. As we have heretofore fur-

nished our readers with much of the information contained in this article, an analysis of it in the present notice would be superfluous. There are a few points of interest, however, in this review, not embraced in our previous articles, which we intend to bring forward in a future No. of the Eclectic.

ART. VII.—*The Christian Doctrines illustrated in their Historical Development and in opposition with Modern Science*, by Dr. D. F. Strauss. Tübingen, 1840. Such is the translation of Dr. Strauss's late work, in which he boldly throws off the mask, under which he had before been regarded as a deist, and shows himself openly and avowedly an atheist. He, of course, opposes all revelation, all systems of faith, all the world's hope in God. He makes a futile attempt to show the Mosaic history to be inconsistent with itself, and opposed to the known truths of Astronomy, Geology and Criticism. His work is made up of "subtleties fully worthy of the reputation of the Society of the Jesuits, Spinoza's absurdest vagaries and speculations, with all the beautiful dreaminess of mystification, the heir-loom of the author's land, a little heightened by every thing that the sophists and Platonists could lend to make light darkness, and the intelligible obscure." Our reviewer, in an article of 25 pages, assails his principles, and successfully refutes his reasoning, so far as it may be called reasoning. But it is a battle against fog, and, to us, not very interesting in its details. In the first place, we are told, "it is the most untranslatable book that has appeared in that untranslatable language." And again: "Fortunately, from the recondite nature of the topics, it will only circulate among those who can test the information it contains, and appreciate it at its value, which, if we were called on for an estimate, we should not place very high."

ART. VIII.—*France and Europe*. This is an article of 25 pages, containing strictures on some remarks in a late No. of the *Revue de Paris*, and discussing, at some length, the positions of France and the other European powers in respect to the affairs of the East. It contains nothing which we care to transfer to our pages.

The remaining 40 pages of this No. of the *Foreign Quarterly* are occupied with *Critical sketches of recent Continental publications, Music at home and abroad, Miscellaneous literary notices*, etc., some of which will be given under our appropriate head. Sr. Ed.

ARTICLE XII.

RECENT DISCOVERIES AND IMPROVEMENTS IN SCIENCE AND THE ARTS

NATURAL PHILOSOPHY.

ANIMALCULAR CONSTITUTION OF CHALK.

PROF. EHRENBURG, in 1836, announced that in examining Chalk and other calcareous rocks, he had discovered the characteristic fact, that the smallest grains of chalk appeared to consist of regular elliptical particles, possessing a crystalline aspect. Since that period, he has ascertained that the chalk of Puskaresz, in the east of Prussia, and that of the island of Rugen, of Schonen, Denmark, Gravesend, Brighton, Ireland, Meudon near Paris, Girgenti in Sicily, present two different structures; the one inorganic, distinguished by its regular elliptical structure and granular slaty disposition, and the other organic, consisting of microscopical shells. By mixing Canada balsam, by the assistance of heat, with the dry chalk, in a fine state of division, Ehrenberg found that the chalk contained an immense number of microscopical animalculæ hitherto unknown, varying in size from $\frac{1}{4}$ to $\frac{1}{8}$ of a line. A cubic inch possessed upwards of a million of them; consequently, a pound weight of chalk contains above 10,000,000 of these animalculæ. In the white or yellow chalk of the north of Europe, the mineral particles equal or exceed in quantity the organic matter. But in that of the south of Europe, the nautilites greatly predominate, and the chalk appears to be almost exclusively composed of them. Besides the calcareous nautilites' siliceous infusoria have been found in the chalk of Gravesend.

The microscopical nautilites have also been observed by Ehrenberg in the polishing slate of Oran, (a tertiary marl formation according to M. Rozet,) and in the polishing slate of Zante. Siliceous infusoria, in a state of good preservation, have been found in the chalk marls of Sicily, mixed with the nautilites. These marls belong to the chalk formation, and form ranges of hills. Ehrenberg has recognized the same characteristic animalculæ of the chalk in the limestone containing nummulites of Cairo, and of the pyramids of Gizeh. He has observed, altogether, 71 species of microscopical animals supplied with calcareous or siliceous shells, in the chalk; and independently of these, several larger shells ($\frac{1}{4}$ of a line) and many conservæ, sponges and fuci. The genera *Textularia* and *Rotalia* are most predominant. He has found 7 genera and 22 species of microscopical nautilites, nummulites, shells of the genus *Cypris*, &c. He has hitherto determined 40 species belonging to 14 genera of siliceous infusoria, including the 8 already described, which were contained in the flint. He has found 5 species of plants containing silica. He has also obtained peculiar nautilites from the flint of the Jura limestone of Cracow, with remains of sponges; and lastly, the shells

of the chalk in the siliceous kidney-shaped masses, found in the strata under the chalk at Cambridge.

It results from these researches of Ehrenberg:—1. That in all probability all the strata of chalk in Europe are the product of microscopical animalcules, most of them invisible to the naked eye. 2. That the microscopical nautilites appear to be the characteristic constituents of the chalk formation, principally the *Textularia globulosa*, *asculata*, *aspera*, *brevis*, and the *Rotalia globulosa*. 3. That the chalk districts on the shores of the Mediterranean, which are generally considered as belonging to the tertiary formations, as well as the nummulitic limestones of Egypt, belong, in reality, to the chalk, that is, to the secondary formation, as is pointed out by the fossils which they contain. 4. That the chalk of the south of Europe is distinguished by a larger number of fossil animalcules, and by the superior preservation of the shells. 5. That the chalky formations of the south of Europe contain few or no flints; those of the north of Europe possess, on the contrary, many horizontal regular beds, which are separated from each other from one to six feet. This is a well-known fact; but what is new and remarkable is, the complete absence in the northern chalk of siliceous infusoria, which are so abundant in the chalk of Sicily and Oran. The relation of the infusoria to the flints is immediately apparent. It is possible that the flints have been produced by the gradual conversion of the beds of siliceous infusoria. This change produced in the north, in connection with the greater number of mineral particles, resulting from the decomposition of the nautilites, would appear to assign a more ancient epoch to the production of the northern chalk.—*Athenæum*.

MAGNETIZING POWER OF THE SOLAR RAYS.

PROFESSOR MORICHINI, of Rome, was the first to observe that steel, when exposed to the violet rays of the solar spectrum, becomes magnetic. Similar experiments were tried by Mr. Christie in 1824; but the most accurate experiments upon this subject were performed by Mrs. Somerville in 1825, who determined that not only violet but indigo, blue and green, develop magnetism in the end of a needle, while yellow, orange and red, produce no sensible effect. As many philosophers have failed in repeating these experiments, Mr. G. J. Knox and the Rev. T. Knox were induced to undertake the investigation of a subject "which has so often disturbed science," and the following is the result of their labors as laid before the Royal Irish Academy on the 24th February last. "Having procured several hundred needles, of different lengths and thicknesses, and having ascertained that they were perfectly free from magnetism, we enveloped them in white paper, leaving one of their extreme ends uncovered. Taking advantage of a favorable day for making experiments upon the chemical ray (known by the few seconds required to blacken chloride of silver), we placed the needles at right angles to the magnetic meridian, and exposed them for two hours, from eleven to one, to the differently refrangible rays of the sun, under colored glasses. Those beneath the red, orange and yellow, showed no trace of magnetism, while those beneath the blue, green and violet,

exhibited, the two first feeble, but the last strong traces of magnetism. To determine how far the oxidating power of the violet ray is concerned in the phenomena, we exposed to the different colored lights needles whose extremities had been previously dipped in nitric acid, and found that they became magnetic (the exposed end having been made a north pole) in a much shorter time than the others, and that this effect was produced in a slight degree, under the red (when exposed a sufficient length of time), strongly under white glass, and so strong under violet glass, that the effect took place even when the needles were placed in such a position along the magnetic meridian, as would tend to produce, by the earth's influence, a south pole in the exposed extremity. Conceiving that the inactive state produced in iron, (as observed by Schoenbein,) when plunged into nitric acid, *s. g.* 1.36, or by being made the positive pole of a battery, or by any other means, might throw some light upon the nature of the electrical change produced. Experiments were instituted to this effect, which showed that no trace of magnetism could be thereby produced."—*Year-Book*, 1841.

MUSCÆ VOLITANTES.

SIR D. BREWSTER has read to the British Association a paper "On the Phenomena and cause of *Muscæ Volitantes*;" of which the following are the principal results:—1. That in persons of all ages, and with the most perfect eyes, transparent filaments of tubes exist in the vitreous humor, and at different distances from the retina. 2. That these filaments float in the vitreous humor, moving about with the motion of the head. 3. That these filaments are seen by means of their shadows on the retina, and are most distinctly visible in divergent light, their shadows being bounded by fringes produced by diffraction or inflection. 4. That the real *muscæ*, resembling flies, are knots tied, as it were, on those filaments, and arising from sudden jerks or motions of the head, which cause the long floating filaments to overlap and run into knots. 5. By making experiments with the head in all positions, and determining the limits of the motions of the *muscæ*; by measuring their apparent magnitude, and producing double images of them by means of two centres of the divergent light, the author was able to determine their exact place in the vitreous humor; and to ascertain the important fact that the vitreous humor in the living human eye is contained in cells of limited magnitude which prevent any bodies which they contain from passing into any of the adjacent cells.

Sir David Brewster concluded with the following observations: "I have dwelt thus long on the subject of *Muscæ volitantes*, not only because it is an entirely new one, but also on account of its practical utility. Mr. Mackenzie informs us, 'that few symptoms prove so alarming to persons of a nervous habit or constitution as *Muscæ volitantes*, and that they immediately suppose that they are about to lose their sight by cataract or amaurosis. The details which I have submitted to you prove that the *Muscæ volitantes* have no connection with either of those diseases, and are altogether harmless. This valuable result has been deduced from a recondit property of divergent light, which has only been developed in our own day, and which seems to have no bearing

whatever of a utilitarian character; and this is but one of numerous proofs which the progress of knowledge is daily accumulating, that the most abstract and apparently transcendental truths in physical science will, sooner or later, add their tribute to supply human wants, and alleviate human sufferings. Nor has science performed one of the least important of her functions, when she enables us either in our own case or in that of others, to dispel those anxieties and fears which are the necessary offspring of ignorance and error.'—*Athenæum*, No. 677.

DECOMPOSITION OF GLASS.

ON Nov. 30, Sir David Brewster exhibited to the Philosophical Society of St. Andrew's, a Bottle of Wine recovered from the *Royal George*, which had been exposed to the action of the sea-water, and the glass of which had become decomposed in a remarkable manner. The thin films which covered the bottle like a silvery incrustation had all the properties of the brilliant scales of decomposed glass found in Italy, and produced by nearly 2,000 years' exposure to the elements. Sir David found the scales upon the bottle to be filled throughout with veins like those of agate, coinciding with the lines in which the glass had been twisted in the mechanical operation of forming the bottle. The lines in which the cohesion of the particles of the glass was least, had been soonest decomposed by the action of the sea-water. This curious fact explains the cause of the similarly waved appearance in the decomposed glasses of Greece and Rome.—*Scotsman*.

CONSTRUCTION OF ROOMS WITH REGARD TO SOUND.

M. SHAND, in a paper "On the Agency of Sound," read before the British Association, observes: That the vibrating and undulatory, or oscillatory motions, are not only prevalent in the musical string, but in all matter in a state of agitation, is indicated by the following facts:

1. In a musical string of given diameter and tension, when set in motion, the extent of the undulations is in the ratio of the length of the string; each undulation gives out a distinct sound, conformable in deviation to the extent of the undulation.

2. In the walls and ceiling of an apartment, these principles of action are also equally apparent; wherever there is an extended surface in any one place, the undulations are also extended, and these produce distant sounds, in the ratio of their extent. If the reflexions of the human voice, by this means, be prolonged, the reflexion of one letter falls upon the original sound of another letter, and occasions as much derangement as if one syllable or word were intermixed with another syllable or word; as one letter differs in sound from another letter, as much as do syllables or words. This is one great and leading error in the construction of places for public speaking; and it is alone sufficient to show how fallacious the idea is, of relying on the mere form of an apartment, without attending to and regulating this action, in not only the walls and ceiling, but in every reflecting body in an apartment, especially in glass, which is the most sonorous material.—*Athenæum Report*, No. 679.

CHEMICAL SCIENCE.

OXIDATING POWER OF GLASS FOR METALS.—ANCIENT GLASS.

MR. G. J. KNOX, in a Note to the Royal Irish Academy, "On the Oxidating Power of Glass for Metals, and on the want of Transparency in Ancient Glass," details certain experiments, whence it appears that glass, at high temperatures, not only has the property of oxidating the metals, and forming a chemical compound with the oxide, but, moreover, when the chemical affinity is satisfied, of dissolving the oxides, and probably the metals themselves when in a state of fusion; the latter, on the cooling of the glass, being deposited in globules throughout its interstices; at least, the appearance presented by the glass seems to favor such an opinion.

"The colors produced by the fusion of metals with glass, being different in many cases from those obtained when their oxides were employed, and presenting the dull untransparent appearance which is so remarkable in ancient glass, led the author to suppose that the ancients did not employ any coloring matter unknown at the present day, but that, being unacquainted with the mineral acids, they employed the metals either in the metallic state, in filings, or else in an imperfect state of oxidation." To determine the probability of this conjecture, Mr. Knox selected three specimens of mosaic glass analyzed by Klaproth; and substituting for the oxides, in the same relative proportion, the metals in a minute state of division, he obtained colored glasses of nearly the same color as the mosaics, while the colors produced when the oxides were employed were not only perfectly different, but the glasses were clear and transparent.

IMPORTANT DISCOVERY IN METALLURGY.

At a recent sitting of the Academy of Sciences, at Paris, M. Becquerel read a Memoir of one of the most important discoveries of modern times, namely, the application of Electro-chemical power to the art of Metallurgy, especially as regards gold, silver, copper and lead. Of this paper the following is an analysis.

The experiments relative to the application of the electro-chemical power to refining (*metallurgie*) silver, copper and lead, without the aid of quicksilver, and with little or no fuel, have been continued by M. Becquerel with constant success; his operations were conducted upon a large scale, and embraced considerable quantities of ores derived from Europe, Asia and America. The object of these researches was, in the first place, the immediate separation (*reduction*) of the metals one from the other, and especially of silver and of lead from galena; this operation was effected with so much rapidity, that at the preparatory foundry in Paris, four pounds weight of silver can now be drawn off in the metalled state from silver ore in the space of six hours; secondly, the preparation which the ore is to undergo, so as to render each metal capable of being withdrawn by the electric current. This preparation varying according to the nature of the ore, presents no obstacle when the silver is in the metallic state, or in the nature of a sulphate, as usually

occurs in Mexico and Peru ; but it becomes more complicated when the silver is mixed with other substances ; the use of a small quantity of combustible matter is then indispensable in order to effect the roasting at a low temperature.

Ores are generally found in great quantities in these countries, but are for the most part abandoned, owing to the want of sufficient fuel for effecting their amalgamation, or to their being found at too great a distance from the sea to transport them to Europe, unless at an enormous expense.

In Colombia, where large masses of gold and silver ore are found mixed with zinc, the richest are sometimes exported to Europe to be fused, whilst the poorest and those of a medium quality are either rejected altogether, or used to so little advantage, that the mining companies lose by them. Exertions are now in progress for introducing the new methods, which are equally applicable to amalgamation and to the electro-chemical process.

The silver ores which are most difficult of amalgamation are those which contain a large portion of copper and arsenic. Ores of this description are found in considerable quantity, especially in Chili, where the inhabitants frequently offer them to Europeans, by whom they are sometimes taken for ballast for want of freight, and without any certainty of turning them to advantage.

The great difficulty was to be able to treat these substances in Europe so as to obtain, in separate portions, and at little expense, all the silver, copper and arsenic they contained. This problem has just been solved in a satisfactory manner.

On inquiring into the causes of the delay experienced in working the mines in America, it will be seen that the principal ones arise from the high price of quicksilver, and the great difficulty of draining the water by which the mines are inundated. This is not the case in Asia, in the Russian possessions, which are rich in mineral productions, and yield larger profits from day to day, in consequence of the introduction of the improvements lately adopted in Europe for reducing metallic ores. In the silver mines of Altaie the expenses for extracting the ore, process of reduction, and of the establishment, do not amount to a quarter of the rough produce, although the ore in general is of slight tenacity. These advantages are owing to the moderate price of labor, the abundant supply of combustible matter and substances required in the fusion, and which are not to be had in America, especially in Mexico and the Cordilleras.

The electro-chemical process can be easily applied to the ores at Altaie ; however, in countries where sufficient fuel is at hand, and salt cannot be procured, the fusing operation will be always preferred ; except in cases of complex ores, which often exercise the ingenuity of metallurgists.

There are but few silver mines worked in Russia. The only mines of importance are those of Altaie, Nertoninsk, and those of the Caucasus and the Ural ; but the great source of mineral riches in that kingdom consists principally of the gold and platina dust (sands), the washing of which engrosses the chief attention of the government. This process, though methodically conducted, is very imperfect, for a large quantity

of the gold contained in the sand is lost; the proceeds, however, are considerable; during the last year no less than 12,200lbs. were obtained, upwards of 800,000£ value.

The argentiferous and auriferous galenæ which have been subjected to the electro-chemical process are perfectly fit for the extraction of gold and silver by washing. This method requires that the ores should be pulverized and roasted, so as to separate the metal from the pyrites and other compounds which detain it. The silver and lead being removed, the ore, thus reduced to about half of its weight, can be washed with the greatest facility, and one man can wash several hundred pounds per day. This method was tried with the galena, (very argentiferous,) discovered a few years since at St. Santin Cantalès, in the department of Cantal, and which yielded not more than $2\frac{1}{2}$ grains of gold in every 200lbs. of ore, with 30 per cent. of lead. But, upon adopting the electro-chemical process, the same quantity of ore produced something more than three drams of gold. From this important result it is supposed that the rocks in that part of the country are auriferous, as might also be inferred from the name of the place, Aurilae (*auri lacus*). Another great advantage of the electro-chemical method is, that it enables the metallurgist to separate those portions of ore which contain gold, silver, etc., from those which contain none.

M. Becquerel then alluded to the other uses to which electricity might be applied in the manufacture of metals, especially in the art of gilding silver and copper, as also for taking impressions in copper of medals, bassi-relievos and engravings.—*Abridged from the Times.*

CHEMICAL GEOLOGY.

PROF. JOHNSTON has read to the British Association an important paper "On Chemical Geology," affording so striking an instance of that conjunction of the sciences which is so truly valuable in all useful pursuits, that it has been reported as one of the principal features of the Meeting of the Association. The very able Professor has produced much information respecting the composition of various coals, in a report, wherein he considers: 1. The characters, classification and constitution of the different kinds of Coal which occur in various parts of the globe. 2. The origin of Coal, which he considered to be unquestionably derived from vegetable matter. 3. He then explained the general law, according to which vegetable substances undergo decay in connection with air and water. 4. The next point adverted to was the *relative* constitution of the different kinds of Coal, as expressed by chemical formulæ, represented in a table, wherein the two remarkable points particularly dwelt upon were:—1. That from the formulæ, the several species of Coal appear to form a series, indicating a succession of steps from the unchanged woody fibre, (lignin,) to the anthracite coal, in which all traces of organization have entirely disappeared. 2. That in the progress of the decomposition a point is at length reached (see *splint coal*, *Willington*, in Table,) when, instead of water and oxygen, water and hydrogen are evolved. Up to this point, the vegetable matter gives off, by its decomposition, water and carbonic acid only; hence, in mines of brown and Cannel coals, carbonic acid is the principal gaseous substance given off by the coal. Beyond this point, however, water and light carburetted hydrogen (*marsh gas* or *fire damp*) are given off; and

hence the evolution of inflammable gas in the mines of certain bituminous coals, (*splint, caking coal*, etc. of the Table,) and in them only. These observations serve to illustrate very beautifully the production of the several kinds of coal, and of the gaseous and other substances obtained in connection with it in the various coal mines. The last division of the report was devoted to the consideration of the question as to the mode by which the vegetable matter from which the coal is formed had been derived; whether, for example, it had been brought from a distance as *drift*, or had grown on the spot? On this point, the Professor considered the *balance* of evidence, of *all kinds*, to be in favor of the opinion that the vegetable matter grew on the localities in which the coal is now found.

Dr. Buckland considers the views propounded by Professor Johnston to amount almost to a demonstration, and he regards them as an epoch in the investigation of the Origin of Coal. Upon the opinions of practical men as to the formation of the Newcastle coal-field, Dr. Buckland observed—it was urged that, because there were seams of coal only one inch thick, they could not have been produced from drifted trees. But, *non sequitur*; the vegetable matter might not have been trees, but a smaller vegetable,—the leaves of ferns, or aquatic plants, floated from a distant lake or forest. The argument against drifted trees might be true as far as it went; but it was not altogether true. He believed that other beds of coal were the result of vegetable matter drifted from great distances; as in the pine found in Cragleith quarry, and other fossil trees imbedded in sand, and completely cut off from the ground below. The truth, probably, lies between extreme views on both sides. For the Table of Formulæ, and further details of the discussion upon this important subject, see *Literary Gazette*, No. 1237; and *Athenæum*, No. 675.

NEW MODE OF EXTINGUISHING FIRES.

MR. E. W. WELLS, of Cheltenham, has invented two plans for Extinguishing the largest Fires in a very short time. After explaining that common combustion cannot be supported without a supply of oxygen, he states that his first plan of extinguishing fires consists in shutting out the supply of oxygen by the following means: "For instance, iron plates with a wet, incombustible compressible substance projecting from the edges, might be erected against the window and doors, and sustained by inclined poles; the oxygen of the interior of the house being only one-fifth of the whole air, would be immediately absorbed, and none in addition being admitted, the combustion would inevitably cease." The lecturer, by means of lighted candles placed in a large glass vessel, proves the correctness of this theory. The next plan was to suffocate the flames by carbonic acid gas. He recommended the construction of a large machine, capable of containing one ton of carbonate of lime, a proper proportion of water, and about half a ton of sulphuric acid; the contact of these materials being regulated by valves and tubes, an immense quantity of carbonic acid gas could be generated and conveyed by its own pressure to the interior of the house; combustion could not then for a moment exist.—*Abridged from the Inventor's Advocate.*

ARTICLE XIII.

BIBLIOGRAPHICAL NOTICES.

GREAT BRITAIN.

- 1.—*An account of Discoveries in Lycia. By Charles Fellows. London, 1841.*

MOST of our readers may remember that about two years ago Mr. Fellows published an account of his travels in parts of Asia Minor, that had never been traversed by Europeans before, or only touched by them, and most imperfectly described. The fact is that he not only penetrated to districts and towns which ordinary travellers never thought it worth their while to visit, and perhaps had never heard or dreamt of, but he examined with skill their antiquities. From the singularity of our author, in the respect mentioned, it ought to be inferred that his acquirements and pursuits are not of the ordinary run. Whether the ground he trod was familiar or strange to modern readers, the nature of his researches was such that he was sure to make discoveries, and to invest each spot with fresh interest, to lay his hand upon new and instructive illustrations belonging to a variety of departments,—history, geography, natural science, men, manners and landscapes; but chiefly philology, antiquities, art, and the more recondite branches of archeology. So important were the contributions of Mr. Fellows to some of these departments, that that mighty despot, the public, as well as the voice of scholars, appeared to him to demand a renewal and an extension of his researches; and the consequence was that he undertook a new journey to Asia Minor, and made a second excursion last year, principally in Lycia; his journey in this instance not being so comprehensive as in the first, but characterized by more experience, and more minute investigation at various places already visited by him; while several new localities and scenes for his peculiar researches were found out and rendered prominent in the pages before us. The publication is one of sterling worth, upon a subject and in a sphere of unusual importance.—*Monthly Review.*

- 2.—*A Familiar Introduction to the History of Insects. By Ed. Newman, F. L. S. London, 1841.*

This is a new and improved edition of Mr. Newman's "Grammar of Entomology," published several years ago. There is a masterly introduction, which first of all describes the more interesting species of insects, their instincts and habits; secondly, he gives practical directions to the entomologist as to outfit and modes of procedure in catching, killing and preserving specimens; thirdly, we have the physiology of insects with a distinctness and striking effect that will astonish persons who have never thought of such minute inquiries and conformations;

and, lastly, a scientific classification of the multitudinous kingdom of insects. There is an explanatory index, which is so full and intelligible as to form an excellent dictionary to the branch of natural history which Mr. Newman has cultivated with such zeal and success; acknowledging his obligations to, and even giving the names of, the authors he has judiciously drawn much of his matter from; but also largely introducing the results of his own personal investigations, and displaying both an independent knowledge and manner throughout. There is great spirit and perspicuity in the descriptions; while the numerous wood cuts, which are fine, receive and return striking lights with respect to the more remarkable points and details of the science.—*Monthly Review*.

3.—*Summer and Winter in the Pyrenees.* By the Author of "*The Women of England*," etc. London, 1841.

The south of France, with its baths, has become a place of resort for strangers, the English, as a matter of course, amongst others; and Mrs. Ellis, who with her husband repaired thither at the close of the year 1839, having experienced inconvenience from not being able to find any book containing sufficient information with regard to the climate, the scenery, and the inhabitants of that salubrious region, has written the present volume, being a detail of impressions made upon her own mind, from the scenes and circumstances around her, during a summer and winter in the Pyrenees, with the view of benefitting others. The texture of the book is necessarily slight, although a writer, with the practice and resources of our authoress, is never at a loss to enliven a dull subject, or to enrich a barren scene with what is instructive as well as entertaining; both of which qualities will be found agreeably combined in the volume before us.—*Monthly Review*.

4.—*The Personal History of his Late Majesty George the Fourth.* By Rev. George Croly, LL. D. Second Edition. In two Volumes. London, 1841.

It will be quite unnecessary to enter into any examination of a work so well known already as this of Dr. Croly. That a very large edition has been exhausted, and a new one called for, is a species of praise as acceptable to the pocket as to the mind of a writer. But this, as all our readers know, is a very pleasant book. George IV, more maligned than almost any British sovereign, was a spoiled child of fortune and luxury; his dissipated habits during a very considerable portion of his life, his growing indolence towards its close, his habitually slight sense of religion, his tendencies to inordinate expense are all matters of unhappy notoriety. But to say that he was a mere selfish voluptuary, a cold hearted and degraded sensualist, is not only false but absurd, because totally inconsistent with undeniable facts. As a king, he was not only just and constitutionally correct, but pre-eminently merciful; as a gentleman, most accomplished. His taste and his scholarship are beyond dispute, and the natural kindness of his heart was fully appreciated. We are glad to see a new and very elegant edition of Dr. Croly's book: it is a graceful, and has been an effectual tribute of justice to the memory of a departed prince.—*Church of England Review*.

- 5.—*What to Observe ; or, The Traveller's Remembrancer.* By J. K. Jackson. London, 1841.

Colonel Jackson is the Secretary of the Royal Geographical Society, and this book proves him to be the fittest man in the country for that responsible and arduous situation. It is in the power of many to conceive a great plan, but few will be found to execute one. The author has evidently contemplated a vast project ; and although the details of his book leave here and there some space for amplification, its publication has proved that his industrious pen has successfully grasped the most important matters suggested by his tutored imagination,—that imagination compassing nothing less than the globe. No traveller ought to be without this excellent book. Its pages will teach him that every thing he sees is worth observation and record ; and they not only teach him these grand truths, but show him *how* to consolidate both. Plain directions are given for the separation of all matters connected with his journey into an orderly arrangement ; and skeleton tables are added to illustrate the *modus operandi*. No establishment for the education of the young should be without this book. It is an index to almost every thing worth knowing. It is one of the best and most useful books of the age.—*Polytechnic Journal*.

- 6.—*Hand Book for India and Egypt, comprising the Narrative of a Journey from Calcutta to England, by way of the River Ganges, the North-west of Hindostan, the Himalayas, the Rivers Sutledge and Indus, Bombay and Egypt, and Hints for the Guidance of Passengers by that and other Overland Routes to the three Presidencies of India.* London, 1841.

We have quoted the entire title-page of this work because it is a complete, though succinct, description of its contents, and it will be seen that it is one of those books in which the useful and the agreeable are mingled, which may be resorted to both for information and for amusement. The author, a practical man of business, made the transit from Calcutta to Bombay and thence overland through Egypt, with his eyes open (to use a colloquial phrase) and his faculty of observation upon the alert ; he found the taking of notes a resource against ennui ; his notes were full of useful hints to other travellers, and he has thence produced the first work of its kind, a “ Hand Book for India and Egypt,” which will prove an invaluable *vade mecum* to those who visit India for business or pleasure. We say “ for pleasure,” because the author has shown that, encountering no more inconveniences than serve to enhance the pleasure of the trip to a person in health and spirits, a traveller may, in little more than *four months*, visit the most interesting parts of India, including the three presidencies, survey the wonders of Agra and Delhi, pass a month amidst the sublime scenery of the Himalayas, traverse hundreds of miles of the Ganges, Jumna, Sutledge, Indus and Nile, and have at least a passing glance at Egypt ! The work is in the narrative form ; it is plainly and unaffectedly written ; and the appendix is full of valuable matter, which will supply the traveller not only with all he wants in the way of road-knowledge, but with a little library on Egyptian antiquities. A pocket in the volume contains a map of the countries between England and India.—*Asiatic Journal*.

GERMANY.

- 1.—*Ancient Monuments of America.* By John Dan. of Brunswick, Russian Imperial Counsellor, etc., with a Preface by C. Rüter. Berlin, 1840.

It is the aim of the author to throw light upon the monuments of America, particularly those at Palenque. It was optional with him to commence with isolated monuments, or to illustrate the monuments by general considerations already made to rest on a topographic and ethnographic basis, and then return from the former to the latter. The author has wisely preferred the second course; for, apart from other advantages, in no other way can a thorough, comprehensive view be taken of the different foreign elements, their concurrence and connection with America which have resulted in a new and peculiar organic whole; in no other way can any advance be made towards the solution of the question concerning the peopling of America. In accordance with this plan the work falls into three divisions. In the *first*, which treats of the original inhabitants of America, it is shown that two great classes must be supposed to have existed,—the polar class and the American class. The different groups of nations are discussed at considerable length. In the *second* division of the work are described the monuments of America; 1, those in Central America; 2, those in Peru; 3, those in Colombia; 4, those in Mexico; 5, those in the valley of the Mississippi. But the *third* division is the most important. The author first speaks of the polar population, which is assumed as the basis of the whole. He then directs his attention to the islands of the South Sea, the Germanic, Asiatic and African elements. As the writer of the preface observes, the first and second divisions are far from being exhausted; but the third deserves particular attention. Still it would be better for the interests of science, if the monuments themselves were thoroughly explored before we proceed, as in the present instance, to trace their origin and history. In the mean time, however, discussions of this character are valuable.—*Gersdorf's Repertorium.*

- 2.—*John Brentz, the Wurtemberg Reformer.* By J. W. Camerer. Stuttgart, 1840.

The Life and Works of John Brentz the Reformer. By J. G. Vaehinger. Stuttgart, 1841.

John Brentz; from published and unpublished Sources. By Jul. Hartman. Vol. I. Hamburg, 1840.

John Brentz, whose fortune it was to engage in the great struggle for freedom of faith and conscience, with the weapons of a richly endowed mind and an energetic will, has long needed a fuller biography. He was born in Suabia in 1499; at the age of thirteen he went to Heidelberg, where he came in contact with Melancthon, Bucer, etc. At the age of eighteen he took his master's degree; in the following year he became *rector contubernii*, and delivered lectures. Having become acquainted with Luther, he aided the cause of the Reformation in Wurtemberg with indefatigable zeal, and an earnest defence of the pure gospel. After a while, however, he was exposed to frequent persecutions, which even placed his life in jeopardy. But, as Luther found a place of

refuge through the favor of Frederick, so Brentz obtained a shelter from Duke Ulrich at the castle of Hornberg; where he lived a long time as steward or bailiff, by the name of Huldricus Encaustius. In 1550, Duke Christopher called him to Stuttgart, and employed him from that time forward in the most important matters pertaining to the church; and he died in 1570.

The first of these biographies is very brief, occupying only 113 pages. It is divided into two parts; the former is strictly biographical, the latter is devoted to a consideration of his views in relation to some books of the Bible, with well selected specimens. The second work is popular in its character; it is announced as the precursor and basis of a larger work on the same reformer, which is to contain a full collection of his thoughts, letters written by and to him, with a criticism of his numerous writings. The third of the above named works will be particularly interesting to theologians. After a concise, but valuable introduction, the author considers the life and works of Brentz, to the year 1534, in fourteen sections. Much new and interesting matter is contained in this volume.—*Gersdorf's Repertorium*.

3.—*Inscriptiones veteres literis et lingua hucusque incognitis ad montem Sinai magno numero servatæ, quas Niebuhr, Pocock, Montagu, Cou-telle, Seetzen, Burckhardt, de Laborde, Grey, aliique descripserunt. Explicavit E. F. F. Beer. Fasc. I. Accedunt tabb. lithog. XVI. Lipsiæ, 1840.*

Here is one of the noblest archeological discoveries of modern times; and by it the lamented author has erected an enduring monument to his fame. There are thousands of inscriptions at Sinai which have long been known; and in modern times many have been transcribed by travellers and scholars. But our author was the first to discover the key to them. The result of his persevering study is, that these inscriptions did not originate, as has been generally supposed, with the Israelites on their departure from Egypt, but with Christian Arabs, who performed pilgrimages to Sinai in the early period of the church; and the language of the inscriptions is not Hebrew but old Arabic. At the commencement of this work, the author briefly discusses the locality of these inscriptions, their condition, their transcribers, from Pococke to Laborde, the figures and crosses annexed, their age and authors, etc. He then gives 148 inscriptions in Hebrew letters, and accompanies them with critical and exegetical remarks. This work was intended by the author to be the precursor of a comprehensive treatise on which he has labored ten years. It is to be hoped that some scholar, who is familiar with Arabic, Aramean, Hebrew and the kindred dialects, with the alphabet of Beer in his hand, will go and examine these inscriptions, which are so important in their bearing on ecclesiastical history, the Semitic languages and paleography.—*Gersdorf's Repertorium*.

4.—*Maurice, Duke and Elector of Saxony. By Dr. F. H. von Langenn. Part I. Leipsic, 1841.*

THE principal features in the life and character of Prince Maurice are familiar to the English public from the impartial account of Robertson.

The part which this prince, undoubtedly the most able of those who figured at this period of the Reformation, played in the affairs of Germany, is prominent, and his actions stand before the world so strongly marked, that we can hardly expect any new light to be thrown upon the actions themselves. All that we can possibly hope for is, that, by a diligent investigation of the archives, the motives by which this extraordinary and able prince was influenced may be somewhat more clearly developed. Maurice appears as one of the most singular enigmas in history. Scarcely of age when he came to the government of his own dominions, he renounced the league of Smalcalden, although most sincerely attached to the Protestant religion; involved in differences with his kinsman, John Frederic, he usurped his throne when he had been deprived of his possessions by an arbitrary and unjust decree of Charles V. Such conduct might seem to justify the extreme abuse and distrust of the Protestants, when lo, he rises as the champion of the Protestant cause, and the Emperor narrowly escapes being the prisoner of his former confidant. He died in battle at the age of thirty-three, having reigned twelve short years; nor, when we consider his character and abilities, does the remark of a Saxon historian seem improbable, that had he lived, Germany might have been spared many of the horrors of the thirty years' war. Providence, however, had decreed otherwise. The life of Maurice is treated with ability and impartiality by Dr. von Langenn, who had previously established his claim to the character of a patriotic investigator of Saxon history in his life of Duke Albert. Dr. von Langenn is tutor to Prince Albert of Saxony, who is probably destined one day to ascend the throne of that country, and the liberal and enlightened views which he displays in the work before us afford the best guaranty of success in his honorable office. If he has not succeeded in clearing the memory of Maurice from all the clouds which overshadowed it, he has placed before us, in a clear and striking manner, the difficulties by which that prince was surrounded;—difficulties internal and external, which it was perhaps impossible to surmount, without adopting a line of conduct, which, in less complicated and less troubled times, might justly demand a much severer judgment.

SWITZERLAND.

- 1.—*Literary Studies on the French Writers of the Reformation.* By A. Sayons. Vol. I. Geneva, 1841.

Encouraged by the success of his "Study on Calvin" the author has extended his researches to four other reformers,—Farel, Froment, Viret and Theodore Beza. He has consulted all the documents of the library of Geneva, and all that were accessible elsewhere. His task was difficult, for most of these theological writings offer but little that is particularly interesting. The writings of Farel are few and of no great importance. He was a man of action rather than a writer. Viret was endowed with greater literary talent, and obtained an extensive popularity. His sermons were very tasteful, his writings well studied. Rich and varied instruction, a philosophical spirit, a style full of life, with a tendency to satire,—these are his characteristics. He addressed him-

self directly to the people, the multitude, and hence frequently made use of dialogue and pleasantry. M. Sayons brings together all the materials which are necessary to enable the reader to form a correct estimate. He discloses all the literary treasures of the Reformation. We cannot do otherwise than encourage the author to complete his work by the publication of the second volume, which will be devoted to Estienne, Mornay, La Noue, d'Aubigné and others.—*Revue Critique*.

2.—*Historical Promenades in the Canton of Geneva*. By M. Gauchy-Le Fort. Geneva, 1841.

Though very contracted in extent, the canton of Geneva is rich in historic recollections. There is hardly a spot on its small territory, that is not connected with some remarkable incident in the long struggle which it has maintained to obtain or to preserve its independence. M. Gauchy, impressed with the interest of such a history, and perceiving the salutary influence it might be made to exert on the national mind, has patiently brought together all the chronicles and ancient documents which are fitted to illustrate the events and the customs of past epochs. In this way he has collected a multitude of curious materials, which he imparts in a familiar manner to a young man with whom he traverses the canton in five *promenades*. The plan is unfortunate, as it results in monotony and a want of order; but this is a secondary concern. Like all antiquaries, M. Gauchy is interested in the smallest details which recall the past. Hence we meet in this volume, in connection with heroic historical recollections, many amusing anecdotes, the etymologies of names both of men and of places, which keep alive the curiosity of the reader. We hope the author will complete his valuable labors, by publishing a second part which shall be devoted to the city of Geneva.—*Revue Critique*.

FRANCE.

1.—*Studies on the Theodicy of Plato and Aristotle*. By M. Jules Simon. Paris, 1840.

The leading object of this book is to prove that the God of Aristotle is not a Providence. He as well as Plato pronounced the name of God; both established the abstract notion of the existence of this great being; but here the resemblance terminates. The word *cause* is used by them in different senses; by one as an *efficient* cause, by the other as a *final* cause. The God of Aristotle is the object of all, the centre to which every thing converges, a motive rather than a cause. Is a being, who does not go out of himself, who knows only himself, one who is the absolute being and nothing else, whose action begins and ends with himself,—is such a being a Providence? M. Simon thinks not.

The author next examines the sentiments of these philosophers respecting the *world*, and thus concludes: "Such is the nature of Plato's doctrine that the world cannot exist without a God who acts upon it by means of force; in that of Aristotle, on the contrary, the world has need only of a final cause. Plato demonstrates the existence of God by the necessity of a supreme artisan; Aristotle by the necessity of an ultimate

end. The God of Plato and the God of Aristotle are perfect, because they have the plenitude of being. They are eternal, intelligent, happy, because they are perfect. But the intelligence of the God of Plato extends to every thing which exists, for he must know the world to act upon it voluntarily; the intelligence of the God of Aristotle has no other object than himself, for he must be ignorant of beings for whom he can do nothing. Whilst the God of Plato loves the world and rejoices in the excellence of his work, the happiness of the God of Aristotle has for its sole cause this eternal contemplation of himself. The God of Plato is good and just; the God of Aristotle can have neither these perfections nor the contrary. In a word, the God of Plato is a Providence, and the God of Aristotle a final cause."—*Le Semeur*.

2.—*Elementary Treatise on Physical Astronomy.* By J.-B. Biot. Vol. I. Paris, 1841.

This new edition, so long expected, presents important modifications, if not of the plan, at least of the details. The author has developed more fully certain parts of his work, while he has remodelled others almost entirely to bring them up to the present state of science. In relation to the theory of the atmosphere, for example, he has embodied the discoveries which he published in the "Additions à la connaissance des temps" for 1841, and in the Memoirs of the Academy.—*Revue Critique*.

3.—*Studies on Ancient and Modern Legislation.* Class I. Part I. By T. Pharaon and Th. Dulau. Paris, 1841.

M. Dulau has undertaken the publication of a collection which will exhibit all the legislation of the world, presented in a methodical form, and arranged in chapters, etc. The first volume of this collection contains Mussulman legislation. It is in the Koran that the civil as well as the religious law is to be found; but the greatest confusion reigns in this book. Hence M. Dulau has not thought it sufficient to cite the text; but, assisted by M. Pharaon, an orientalist and professor of Arabic in Africa, he has applied himself to explain the meaning of each regulation, and the practice of Turkish jurisprudence. This work will correct our notions respecting the rudeness of Mohammedan law. Though less perfect than our own, it has some advantages to which we have not attained. Its jurisprudence is more simple, more prompt, more fiscal. Its provisions in relation to property are very remarkable. There are many curious details concerning marriage and the domestic relations.—*Revue Critique*.

4.—*Literary and Historical Studies; or the Exposition of the general Principles of Style and the best Historians of Antiquity.* By M. Brossard. Paris, 1841.

M. Brossard has selected like a man of taste the best maxims on style; and he presents a series of excellent precepts, which writers should always keep in mind if they would follow with honor in the steps of the great masters. With rare modesty he restricts himself to the office of arranging the ideas of others. This scruple seems to us to have carried him too far in the first part of the work, for it injures the con-

nection and the interest of his volume. In the second part he passes in review the Greek and Latin historians, points out the application of the precepts he has collected to their writings, and distinguishes the particular qualities by which they are characterized. It is a very concise summary, but full of ingenious views which disclose a profound acquaintance with classical literature. M. Brossard thinks, with reason, that such studies are the best preservative against the deceptive seductions of the new school; which pretend to emancipate the imagination from all the restraints that the good sense or the genius of the language imposes on their extravagant whims.—*Revue Critique*.

ITALY.

Italian Historical Archives, or Collection of Works and Documents at present unpublished or scarce, in relation to Italian History; compiled by a Society of Friends and Students of the same. Florence, 1841.

Synoptic and Synchronous Tables of Florentine History; compiled by Alfred Reumont. Florence, 1841.

The first of these works will be found to contain both interesting and original information on many obscure Italian subjects. It is melancholy, however, to find that since the days of Manzoni and Pellico, Italy has scarcely produced one original work, but confines herself to those branches of archeological research which at least indicate what her feelings are as to the past sources of her glory. The other work at the head of this notice is devoted to the illustration of Florentine history.—*Foreign Quarterly Review*.

INDIA.

1.—*The Bengal and Agra Annual Guide and Gazetteer, for 1841. In two volumes.* Calcutta, 1841.

This work,—of which it is said by a competent critic in India that “a more interesting and valuable publication never issued from the Calcutta press,”—is intended as “a current and demi-official book of reference” for statistical and political data; it has been compiled under the sanction of Government from the official records, and the profits are to be employed in founding a scholarship in the Medical College. It commences with calendars and chronological tables. The next division is on the mint and monetary matters, including the weights used in the different districts. Then follow Acts of Parliament and of the Government of India relative to trade, post-office, mint, etc. An abridged code of regulations affecting the civil service, and similar codes of military, ecclesiastical and medical regulations, are succeeded by a description of Calcutta, etc. The second volume is devoted to original information regarding the interior. The author of this most valuable work, which places important information within the reach of every one, is Mr. H. N. Bayley, assistant secretary to Government.—*Asiatic Journal*.

ARTICLE XIV.

SELECT LIST OF RECENT PUBLICATIONS.

GREAT BRITAIN.

Medii Ævi Kalendarium; or Dates, Charters and Customs of the Middle Ages, with Kalendars from the tenth to the fifteenth Century. By R. T. Hampson. 2 vols. London.

Phrenology consistent with Science and Revelation. By C. Cowan, M. D. London.

Music and Manners in France and Germany. By H. F. Chorley, Esq. London.

Christian Meditations, or the Believer's Companion in Solitude. By the Author of "Christian Retirement," etc. London.

The Life of Rev. Chas. Wesley. By Thomas Jackson. London.

Graphic Illustrations of Animals, showing their Utility in their Employments during Life and Uses after Death. Part III. London.

History of England during the Reign of George III. By John Adolphus, Esq. Vol. III. London.

The Restoration of the Jews to their own Land, in connection with future Conversion, etc. By Rev. E. Bickersteth. Second edition. London.

Personal Recollections. By Charlotte Elizabeth. London.

A faithful Warning against the Oxford Heresy. By an aged Presbyter of the Church of England. London.

A Peep into "Number Ninety." By Charlotte Elizabeth. London.

The Book of the Old Testament (or Covenant); being the authorized version revised and compared with other translations, etc. By Rev. Alfred Jenour. Part I.—Job. London.

Israel Restored; or the Claims of the Jews upon the Christian Church; being the Lectures of twelve Clergymen of the Church of England. London.

The Old Testament, with a Commentary consisting of Short Lectures for families. By Rev. Charles Girdlestone. Part VII. Isaiah—Lamentations. Oxford.

The New Testament, with a Commentary. 2 vols. By Rev. Charles Girdlestone. Oxford.

The Mechanics of Engineering; for Universities and Colleges of Engineers. By Rev. Prof. Whewell, B. D. Cambridge.

Letters from Italy to a younger Sister; with Sketches of Literature, History and Art. By Catharine Taylor. 2 vols. London.

A winter at the Azores, and a Summer at the Baths of the Furnas. By Joseph Bullar, M. D., and Henry Bullar, of Lincoln's Inn. 2 vols. London.

An Epitome, Historical and Statistical, descriptive of the Royal Naval Service of England. By E. Miles. London.

Romanism and Dissent; a treatise on the Words of our Saviour to Peter. By Rev. James Tidmore, LL. B. London.

Dawnings of Genius; or the Early Lives of some Eminent Persons of the last Century. By Anne Pratt. London.

The Handmaid; or the Pursuits of Literature and Philosophy, as Subservient to Morality and Religion. By Rev. John Davies, B. D. Author of the "Estimate of the Human Mind." London.

Amenities of Literature. By I. D'Israeli. 3 Vols. London.

Geography of America and the West Indies. Published by the Useful Knowledge Society. London.

Letter to Dr. Jelf on the Oxford Tract, No. 90. By Dr. Pusey. Oxford.

GERMANY.

Institutionum Rhetoricarum Compendium magna ex parte ex Cicerone et Quintiliano excerptum cum appendice de quatuor latinæ linguæ ætatum scriptoribus. Viennæ.

Neuer Sophronizon oder Reflexionen und Miscellen über wissenschaftliche, kirchliche und allgemeinere Zeiterscheinungen und Denkaufgaben: von Dr. H. E. G. Paulus. Bd. I. Mittheil. I. Darmstadt.

Institutiones theologicæ. Auctore F. L. B. Liebermann, Theol. Dr. etc. Tom. IV, V. Editio V emendatissima. Moguntiæ.

Sechs Betrachtungen über Wesen, Veranlassungen, Kennzeichen, Folgen und Heilung der Unmässigkeit: von Lyman Beecher, Dr., Prof. b. Theol. zu Boston. Nach dem Englischen bearb. von A. Reinecke. Hannover.

Allgemeine Geschichte der neuesten Zeit; von der Stiftung der heiligen Allians bis zum Tode Friedrich Wilhelm III: von Dr. Eduard Bueckhardt. Bd. II. Leipzig.

Jahres-Bericht über die Fortschritte der physischen Wissenschaften: von Berzelius. Eingereicht an die schwedische Akademie, etc. Im Deutschen herausgegeben von F. Wöhler. 20ster Jahrg. Tübingen.

Plutarchi vita Solonis. Recognovit et commentariis suis illustravit Antonius Westermann, ph. dr. etc. Brunsvigæ.

Concordantiæ omnium vocum Novi Testamenti Græci primum Erasmo Schmidio editæ nunc secundum critices et hermeneutices nostræ ætatis rationes emendatæ, auctæ, meliori ordine dispositæ cura Caroli H. Bruder, phil. dr. etc. Fasc. I. Lipsiæ.

Bibliotheca Græca virorum doctorum opera recognita et commentariis instructa curantibus Friderico Jacobs et Val. Chr. Fr. Rost. A. Poetarum Vol. XII. continens Euripidis tragædiarum Vol. II. Gothæ.

Allgemeine Geschichte der christlichen Religion und Kirche. 5ter Bd. welcher die Kirchengeschichte von Gregor VII. bis Bonifacius VIII. enthält. 1ste Abth. welche die Geschichte der Ausbreitung des Christenthums und der Kirchenverfassung enthält. (9ter Theil des ganzen Werkes.) Hamburg.

Die Metaphysik des Aristoteles nach Composition, Inhalt und Methode dargestellt von Johann Carl Glaser. Berlin.

RUSSIA.

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